《中部經典》第二十二經 *Majjhimanikāya Alagaddūpamasutta*

蛇　喻　經 *The Water-Snake Simile*

《中部經典》第二十二經　蛇喻經　【巴利聖典】

巴漢英對照 佛曆 *2567. 10. 3* 菩提僧團 *Ven. Devacitta* 修訂

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者

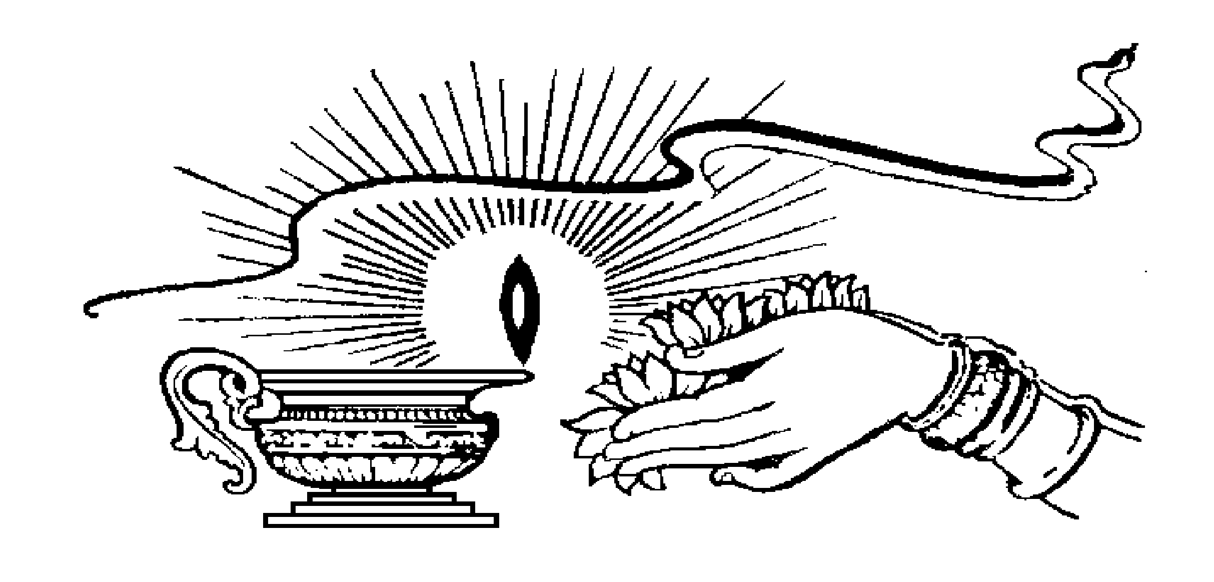
English Translated from the Pali by Thanissaro Bhikkhu.

供養——無上世尊、無上法身、無上舍利



蛇 喻 經 【大綱】(Outline)

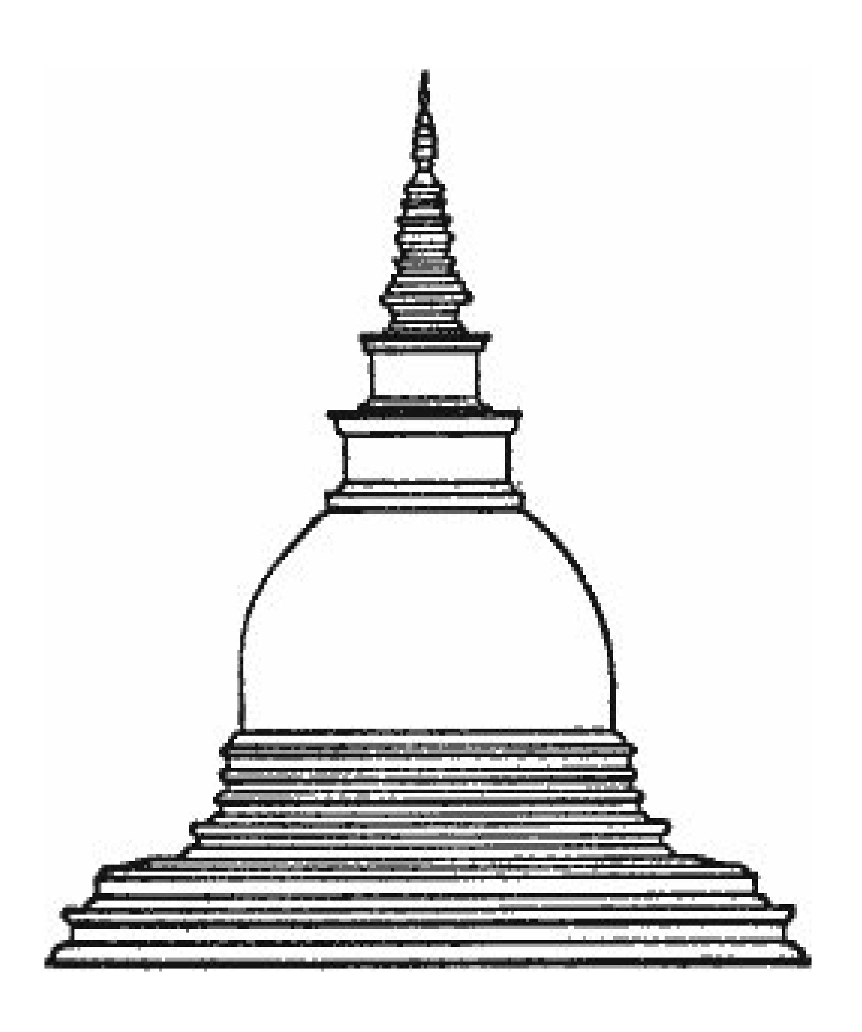
♡ ***Whatever isn't yours: Let go of it. (MN 22)*** ☼



蛇　喻　經　【目錄】*(Contents)*

♡ ***Whatever isn't yours: Let go of it. (MN 22)*** ☼





Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者。

Refuge in the Buddha, Arhat, Supreme Enlightenment.

☆ Vayadhammā saṅkhārā, appamādena sampādetha.

諸行皆是壞滅之法,
應自精進不放逸。

Decay is inherent in all component things.
Work out your salvation with diligence!

☆ 當勤精進, 早求解脫;
以智慧明, 滅諸痴暗。

But do strive diligently, and quickly seek out freedom.
With the light of perfect wisdom, destroy the darkness of ignorance!

啊ㄚ！佛ㄈㄛˊ陀ㄊㄨㄛˊ的ㄉㄜ˙智ㄓˋ慧ㄏㄨㄟˋ

What! Buddha's Wisdom

☆ 似乎，每個人——
都喜歡發表！
Seems, everyone... enjoy published!

都有，他自己，
高超的見解……。
Has, himself... super views.

似乎，每個人——
都有，勝過佛陀的智慧 ‼
Seems everyone... have, better than Buddha's wisdom!

可是，對於原始的——
「佛 陀 教 法」是什麼 ¿？
However, what is... "the original teachings of Buddha?"

並不瞭解， ♨
也不想瞭解，
更沒有時間去瞭解。
Do not know, not understand, and no time to understand.

因為，他們都在——
Because they are…

忙於，自己的：
『所知、所見……？』
Busy with their own... "I know, I see… ?"

三皈依 Tisaraṇa / *Three Refuges*

Buddhaṃ saraṇaṃ gacchāmi,

☆ 我皈依——於佛陀；

I refuge in the Buddha;

Abhabbo parihānāya nibbānasseva!

涅槃， 無衰退！

Nibbana, no recession!

Dhammaṃ saraṇaṃ gacchāmi,

☆ 我皈依——正法律；

I refuge in the Dhamma;

Hiri ottappa sampanno!

具足， 慚與愧！

Be ashamed and reflection!

Saṅghaṃ saraṇaṃ gacchāmi,

☆ 我皈依——賢聖僧；

I refuge in the Sangha;

Sikkhāya tibba gāravo!

熱心， 尊敬學！

Ardent to learning respectfully!

蛇喻經 *Alagaddūpamasuttaṃ* /

The Water-Snake Simile (MN 22, 234-248) [1~15]

☆ 《蛇喻經 *Alagaddūpamasuttaṃ*》簡介～

本經是〈偽〉《金剛經》的原始版本：

「汝等比丘！知我說法，如筏喻者；法尚應捨，何況非法？ ⇒ 汝等實從筏喻，不知：『法尚應捨，何況非法』耶？」

然而，〈偽〉《金剛經》與本經互相比對以後，不難發現，〈偽〉《金剛經》其實是最著名的偽經，〈偽〉《金剛經》的觀點偏頗很大，對後世的誤導也極其深遠！

由本經及最上淨信經 ***Aggappasādasuttaṃ (AN 4.34)*** 可以看出，並非一切「有為法」都有如「夢幻泡影」，《最上淨信經》更說：

① 諸比丘！於一切有為法中，八聖道分可說為第一，
諸比丘！凡信仰八聖道分者，乃信仰第一；
復次，信仰第一者，乃有第一之異熟。

② 諸比丘！於一切有為或無為法中，離貪可說為第一，即是：

醒憍醉（破除憍慢）、癒渴（調伏渴求）、破窟宅（根絕阿賴耶）、斷輪迴、盡渴愛、離貪、寂滅、涅槃者是。
諸比丘！凡信仰離貪之法者，乃信仰第一；
復次，信仰第一者，乃有第一之異熟。

上述可知——從古到今，佛教徒很多，了解佛法的並不多，學習原始佛法的佛弟子，更是少之又少。

原因出在，各代譯經大師，尚未將《巴利佛經》，作完善有系統的翻譯，就急於想發表他個人的論著。

原始佛法，不等同於南傳佛教——

巴利語是佛陀說法的語言，《巴利佛經》自然是代表原始佛法的經典。

然而南傳（阿毗達摩）〈偽〉論藏，卻出現違背《巴利佛經》的論述！

所以，南傳最多只是一個佛教宗派的名稱，並不能代表原始佛法的真實歸趣（旨趣截然不同）。

至於，北傳大乘（婆羅門教），不但經論不分、更是偽經充斥！

大體而言，現代版的佛教經典，最多只保留原始《巴利佛經》的一半還不到！

是什麼漏失掉了呢？

① 南傳佛教的〈偽論〉阿毗達摩，只講「有為法」，漏失掉「無為法」這部份；

② 北傳大乘（婆羅門教），只講空性、無為，絕口不提如何實踐「八正道」這部份。

—— ***佛曆*** *2559.11.9* ***（三）佛子整理*** ——

—— ***佛曆*** *2565.8.15* ***（一）更新*** ——

卍　卍　卍



第一品 ☆ 前 言 *Preface [1]*

〔第一卷 ➲〕 234. Evaṃ me sutaṃ –

如是我聞——

I have heard that

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

某時， 世尊在舍衛城， 祇陀林給孤獨園。

on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park.

卍 卍 卍

第一章 ☆ 阿黎吒比丘生惡見

The Monk Arittha's Pernicious Viewpoint [1]

Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa [gandhabādhipubbassa (ka.)] evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā"ti.

由於，原飼鷹者——名阿黎吒比丘，生此惡見，即：「如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。」

Now on that occasion this pernicious viewpoint (ditthigata) had arisen in the monk Arittha Formerly-of-the-Vulture-Killers: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions."

Assosuṃ kho sambahulā bhikkhū – "ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – 'tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'"ti.

眾多比丘，聽到傳聞，原飼鷹者——名阿黎吒比丘，生此惡見，即：「如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。」

A large number of monks heard, "They say that this pernicious viewpoint has arisen in the monk Arittha Formerly-of-the-Vulture-Killers: 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.'"

Atha kho te bhikkhū yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamiṃsu; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocuṃ – “saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

於是，諸比丘往原飼鷹者——阿黎吒比丘處，如此言彼：「賢者阿黎吒！傳聞，汝生此惡見，即：『如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。』是真實耶？」

So they went to the monk Arittha Formerly-of-the-Vulture-Killers and on arrival said to him, "Is it true, friend Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

“Evaṃbyākho [evaṃ kho (?) bhagavato sammukhāyevassa “evaṃbyākho”ti] ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

［阿黎吒曰：］「實然！諸賢，如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。」

"Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

卍　卍　卍

第二品 ☆ 比丘眾諫告阿黎吒

Monks' Rebuked [1]

Atha kho tepi bhikkhū ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti [samanuggāhanti (syā.)] samanubhāsanti –

於是，諸比丘，欲原飼鷹者——阿黎吒比丘，離此惡見，相互質問，聽聞理由，諫告交談：

Then those monks, desiring to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, quizzed him back and forth and rebuked him, saying,

“mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ [abbhācikkhanaṃ (ka.)], na hi bhagavā evaṃ vadeyya.

「賢者阿黎吒！勿如是言、勿誣謗世尊，誣謗世尊，實在不善，世尊不如是說。

"Don't say that, friend Arittha. Don't misrepresent the Blessed One, for it is not good to misrepresent the Blessed One.

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāya.

賢者阿黎吒！世尊以種種法門，說這些障道行為，是障礙法；而且，享樂此者，當然成為障礙危害。

The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.

卍 卍 卍

第一章 ☆ 比丘眾說慾過患

The Sensual Pleasures Simile Ⅰ [1]

☆ 慾愛十喻 ⇒ ① 慾是骸骨、② 慾是肉片、③ 慾是草炬、④ 慾是炭火、⑤ 慾是夢境、⑥ 慾是借物、⑦ 慾是樹果、⑧ 慾是屠場、⑨ 慾是砧板、⑩ 慾是蛇頭。

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠如世尊所說：慾是樂少，苦多、惱多，說其處更有過患——

The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe...

① 又如世尊說喻：慾是骸骨，苦多、惱多，說其處更有過患；

The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

maṃsapesūpamā kāmā vuttā bhagavatā...

② 又如世尊說喻：慾是肉片，苦多、惱多，說其處更有過患；

The Blessed One has compared sensual pleasures to a lump of flesh...

tiṇukkūpamā kāmā vuttā bhagavatā...

③ 又如世尊說喻：慾是草炬，苦多、惱多，說其處更有過患；

a grass torch...

aṅgārakāsūpamā kāmā vuttā bhagavatā...

④ 又如世尊說喻：慾是炭火，苦多、惱多，說其處更有過患；

a pit of glowing embers...

supinakūpamā kāmā vuttā bhagavatā...

⑤ 又如世尊說喻：慾是夢境，苦多、惱多，說其處更有過患；

a dream...

yācitakūpamā kāmā vuttā bhagavatā...

⑥ 又如世尊說喻：慾是借物，苦多、惱多，說其處更有過患；

borrowed goods...

rukkhaphalūpamā kāmā vuttā bhagavatā...

⑦ 又如世尊說喻：慾是樹果，苦多、惱多，說其處更有過患；

the fruits of a tree...

asisūnūpamā kāmā vuttā bhagavatā...

⑧ 又如世尊說喻：慾是屠場，苦多、惱多，說其處更有過患；

a butcher's ax and chopping block...

sattisūlūpamā kāmā vuttā bhagavatā...

⑨ 又如世尊說喻：慾是砧板，苦多、惱多，說其處更有過患；

swords and spears...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti.

⑩ 又如世尊說喻：慾是蛇頭，苦多、惱多，說其處更有過患！」

a snake's head: of much stress, much despair, & greater drawbacks."

卍　　卍　　卍

第二章 ☆ 阿黎吒固執惡見

The Monk Arittha Continued to Insist [1]

Evampi kho ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno [samanuggāhiyamāno (syā. vinayepi)] samanubhāsiyamāno tadeva [tatheva taṃ (vinaye)] pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – “evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

然而，原飼鷹者——阿黎吒比丘，與諸比丘，相互質問，聽聞理由，諫告交談，彼猶頑強，固執惡見，墨守主張：「實然！諸賢，如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。」

And yet even though he was quizzed back & forth and rebuked by those monks, the monk Arittha Formerly-of-the-Vulture-Killers, through stubbornness and attachment to that very same pernicious viewpoint, continued to insist, "Yes, indeed, friends. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

卍 卍 卍

第三品 ☆ 比丘眾往詣世尊處

The Monks Went to the Blessed One [2]

〔第二卷 ➲〕 235. Yato kho te bhikkhū nāsakkhiṃsu ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

諸比丘，不得令原飼鷹者——阿黎吒比丘，離此惡見，於是，往詣世尊處，靠近而稽首世尊，坐於一面。

So when the monks were unable to pry the monk Arittha Formerly-of-the-Vulture-Killers away from that pernicious viewpoint, they went to the Blessed One and on arrival, having bowed down to him, sat to one side.

第一章 ☆ 說明經過

Told the Blessed One What Had Happened [2]

Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – "ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – 'tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

於一面坐之諸比丘，白世尊曰：「大德！原飼鷹者——名阿黎吒比丘，生此惡見：『如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。』

As they were sitting there, they [told him what had happened.]

Assumha kho mayaṃ, bhante – ‘ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti.

大德！ 又實我等，聽到傳聞，原飼鷹者——名阿黎吒比丘，生此惡見，即：『如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。』

Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha – ‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti?

如是，大德！ 我等往原飼鷹者——阿黎吒比丘處，如此言彼：『賢者阿黎吒！ 傳聞，汝生此惡見，即：「如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。」是真實耶？』

“Evaṃ vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca – ‘evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti.

大德！ 如是問時，原飼鷹者——阿黎吒比丘，如此答我等：『實然！ 諸賢，如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。』

Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha –

大德！ 於是我等，欲原飼鷹者——阿黎吒比丘，離此惡見，相互質問，聽聞理由，諫告交談：

‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantaṃ abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

『賢者阿黎吒！勿如是言、勿誣謗世尊，誣謗世尊，實在不善，世尊不如是說。

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te paṭisevato antarāyāya.

賢者阿黎吒！世尊以種種法門，說這些障道行為，是障礙法；而且，享樂此者，當然成為障礙危害。

第二章 ☆ 說慾過患

The Sensual Pleasures Simile Ⅱ *[2]*

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠如世尊所說：慾是樂少，苦多、惱多，說其處更有過患——

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā…pe…

① 又如世尊說喻：慾是骸骨，苦多、惱多，說其處更有過患；

② 又如世尊說喻：慾是肉片，苦多、惱多，說其處更有過患；

③ 又如世尊說喻：慾是草炬，苦多、惱多，說其處更有過患；

④ 又如世尊說喻：慾是炭火，苦多、惱多，說其處更有過患；

⑤ 又如世尊說喻：慾是夢境，苦多、惱多，說其處更有過患；

⑥ 又如世尊說喻：慾是借物，苦多、惱多，說其處更有過患；

⑦ 又如世尊說喻：慾是樹果，苦多、惱多，說其處更有過患；

⑧ 又如世尊說喻：慾是屠場，苦多、惱多，說其處更有過患；

⑨ 又如世尊說喻：慾是砧板，苦多、惱多，說其處更有過患；

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti.

⑩ 又如世尊說喻：慾是蛇頭，苦多、惱多，說其處更有過患！』

第三章 ☆ 固執惡見

The Monk Arittha Continued to Insist [2]

Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – 'evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'ti.

大德！然而，原飼鷹者——阿黎吒比丘，與諸比丘，相互質問，聽聞理由，諫告交談，彼猶頑強，固執惡見，墨守主張：『實然！諸賢，如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。』

Yato kho mayaṃ, bhante, nāsakkhimha ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ, atha mayaṃ etamatthaṃ bhagavato ārocemā"ti.

大德！我等因為，不得令原飼鷹者——阿黎吒比丘，離此惡見。所以，我等將此事，以白世尊。」

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第四品 ☆ 阿黎吒往詣世尊處

The Monk Arittha Went to the Blessed One [3~4]

〔第三卷 ➲〕 236. Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – "ehi tvaṃ, bhikkhu, mama vacanena ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi – 'satthā taṃ, āvuso ariṭṭha, āmantetī'"ti.

於是，世尊呼一比丘：「比丘！汝以我名，至原飼鷹者——阿黎吒比丘處，以告彼曰：『賢者阿黎吒！師呼喚汝。』」

So the Blessed One told a certain monk, "Come, monk. In my name, call the monk Arittha Formerly-of-the-Vulture-Killers, saying, 'The Teacher calls you, friend Arittha.'"

"Evaṃ, bhante"ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – "satthā taṃ, āvuso ariṭṭha, āmantetī"ti.

「唯！奉教！」彼比丘應諾世尊，而往原飼鷹者——阿黎吒比丘處，往而告原飼鷹者，阿黎吒比丘：「賢者阿黎吒！師呼喚汝。」

"As you say, lord," the monk answered and, having gone to the monk Arittha Formerly-of-the-Vulture-Killers, on arrival he said, "The Teacher calls you, friend Arittha."

"Evamāvuso"ti kho ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

「友！奉教！」原飼鷹者——阿黎吒比丘應諾彼比丘，往詣世尊處；靠近而稽首世尊，坐於一面。

"As you say, my friend," the monk Arittha Formerly-of-the-Vulture-Killers replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

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第一章 ☆ 問明經過

Indulged In Obstructive Acts Genuine Obstructions [3]

Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ bhagavā etadavoca – "saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – 'tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'"ti?

世尊對坐於一面，阿黎吒比丘，如此問曰：「阿黎吒！傳聞，汝生此惡見，即：『如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。』是真實耶？」

As he was sitting there, the Blessed One said to him, "Is it true, Arittha, that this pernicious viewpoint has arisen in you — 'As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions'?"

"Evaṃbyākho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi – 'yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā'"ti.

［阿黎吒曰：］「實然！大德，如我了解世尊所說教法，世尊雖說這些（障道行為）是障礙法，但享樂此者，絕不成為障礙危害。」

"Yes, indeed, lord. I understand the Dhamma taught by the Blessed One, and those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions."

"Kassa kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

世尊曰：「愚痴人！汝實在從哪裡知道？我如此說法耶？

"Worthless man, from whom have you understood that Dhamma taught by me in such a way?

Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alañca pana te paṭisevato antarāyāya.

愚痴人！我豈不以種種法門，說這些障道行為，是障礙法乎？而且，享樂此者，當然成為障礙危害乎？

Worthless man, haven't I in many ways described obstructive acts? And when indulged in they are genuine obstructions.

第二章 ☆ 世尊說慾過患

The Sensual Pleasures Simile Ⅲ *[3]*

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠如我所說：慾是樂少，苦多、惱多，說其處更有過患——

I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā...

① 又如我說喻：慾是骸骨，苦多、惱多，說其處更有過患；

I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

maṃsapesūpamā kāmā vuttā mayā...

② 又如我說喻：慾是肉片，苦多、惱多，說其處更有過患；

I have compared sensual pleasures to a lump of flesh...

tiṇukkūpamā kāmā vuttā mayā...

③ 又如我說喻：慾是草炬，苦多、惱多，說其處更有過患；

a grass torch...

aṅgārakāsūpamā kāmā vuttā mayā...

④ 又如我說喻：慾是炭火，苦多、惱多，說其處更有過患；

a pit of glowing embers...

supinakūpamā kāmā vuttā mayā...

⑤ 又如我說喻：慾是夢境，苦多、惱多，說其處更有過患；

a dream...

yācitakūpamā kāmā vuttā mayā…

⑥ 又如我說喻：慾是借物，苦多、惱多，說其處更有過患；

borrowed goods...

rukkhaphalūpamā kāmā vuttā mayā…

⑦ 又如我說喻：慾是樹果，苦多、惱多，說其處更有過患；

the fruits of a tree...

asisūnūpamā kāmā vuttā mayā…

⑧ 又如我說喻：慾是屠場，苦多、惱多，說其處更有過患；

a butcher's ax and chopping block...

sattisūlūpamā kāmā vuttā mayā…

⑨ 又如我說喻：慾是砧板，苦多、惱多，說其處更有過患；

swords and spears...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

⑩ 又如我說喻：慾是蛇頭，苦多、惱多，說其處更有過患！

a snake's head: of much stress, much despair, & greater drawbacks.

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第三章 ☆ 世尊斥責 *The Worthless Man [3]*

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khanasi, bahuñca apuññaṃ pasavasi.

然，愚痴人！汝自己誤解、誣謗我等、傷害自身、又多生非福。

But you, worthless man, through your own wrong grasp [of the Dhamma], have both misrepresented us as well as injuring yourself and accumulating much demerit for yourself,

Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

愚痴人！此將為汝，帶來長夜傷害、苦惱不幸福也。」

for that will lead to your long-term harm & suffering."

Atha kho bhagavā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, api nāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmiṃ dhammavinaye”ti?

於是，世尊告諸比丘曰：「汝等比丘！對此如何思惟耶？原飼鷹者——阿黎吒比丘，恐怕試想，於此正法、聖律，添加熱惱火氣耶？」

Then the Blessed One said to the monks, "What do you think, monks? Is this monk Arittha Formerly-of-the-Vulture-Killers even warm in this Doctrine & Discipline?"

“Kiñhi [kiṃti (ka.)] siyā, bhante; no hetaṃ, bhante”ti.

［諸比丘曰：］「大德！何能如此？大德！確實不然！」

"How could he be, lord? No, lord."

Evaṃ vutte, ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

如是語時，原飼鷹者——阿黎吒比丘，沉默洩氣、縮肩低頭、懊悔不堪、悄悄不能回答而坐。

When this was said, the monk Arittha Formerly-of-the-Vulture-Killers sat silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words.

第四章 ☆ 問比丘眾

The Blessed One Addressed the Monks [3~4]

Atha kho bhagavā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca –

於是，世尊知原飼鷹者——阿黎吒比丘，沉默洩氣、縮肩低頭、懊悔不堪、悄悄不能回答，而告阿黎吒比丘曰：

Then the Blessed One, seeing that the monk Arittha Formerly-of-the-Vulture-Killers was sitting silent, abashed, his shoulders drooping, his head down, brooding, at a loss for words, said to him,

"paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṃ bhikkhū paṭipucchissāmī"ti.

「愚痴人！汝應知此自身惡見，今我問於比丘大眾。」

"Worthless man, you will be recognized for your own pernicious viewpoint. I will cross-examine the monks on this matter."

〔第四卷 ➲〕 237. Atha kho bhagavā bhikkhū āmantesi – "tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavatī"ti?

於是，世尊告諸比丘曰：「汝等比丘！原飼鷹者——阿黎吒比丘，自己誤解、誣謗我等、傷害自身、又多生非福。汝等亦如是知？我如此說法耶？」

Then the Blessed One addressed the monks, "Monks, do you, too, understand the Dhamma as taught by me in the same way that the monk Arittha Formerly-of-the-Vulture-Killers does when, through his own wrong grasp, both misrepresents us as well as injuring himself and accumulating much demerit for himself?"

"No hetaṃ, bhante. Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā; alañca pana te paṭisevato antarāyāya.

［諸比丘曰：］「大德！確實不然，大德！世尊實在以種種法門，說這些障道行為，是障礙法；而且，享樂此者，當然成為障礙危害。

"No, lord, for in many ways the Blessed One has described obstructive acts to us, and when indulged in they are genuine obstructions.

第五章 ☆ 僧眾再次，說慾過患

The Sensual Pleasures Simile Ⅳ *[4]*

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠如世尊所說： 慾是樂少， 苦多、 惱多，說其處更有過患——

The Blessed One has said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe...

① 又如世尊說喻： 慾是骸骨， 苦多、 惱多，說其處更有過患；

The Blessed One has compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

② 又如世尊說喻： 慾是肉片， 苦多、 惱多，說其處更有過患；

The Blessed One has compared sensual pleasures to a lump of flesh...

③ 又如世尊說喻： 慾是草炬， 苦多、 惱多，說其處更有過患；

a grass torch...

④ 又如世尊說喻： 慾是炭火， 苦多、 惱多，說其處更有過患；

a pit of glowing embers...

⑤ 又如世尊說喻： 慾是夢境， 苦多、 惱多，說其處更有過患；

a dream...

⑥ 又如世尊說喻： 慾是借物， 苦多、 惱多，說其處更有過患；

borrowed goods...

⑦ 又如世尊說喻：欲是樹果，苦多、惱多，說其處更有過患；

the fruits of a tree...

⑧ 又如世尊說喻：欲是屠場，苦多、惱多，說其處更有過患；

a butcher's ax and chopping block...

⑨ 又如世尊說喻：欲是砧板，苦多、惱多，說其處更有過患；

swords and spears...

sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti.

⑩ 又如世尊說喻：欲是蛇頭，苦多、惱多，說其處更有過患！」

a snake's head: of much stress, much despair, & greater drawbacks."

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第六章 ☆　佛陀再次，說慾過患

The Sensual Pleasures Simile Ⅴ [4]

“Sādhu sādhu, bhikkhave, sādhu, kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

［世尊曰：］「善哉！諸比丘！善哉！諸比丘！汝等確實從予了知如此說法也。

"It's good, monks, that you understand the Dhamma taught by me in this way,

Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alañca pana te paṭisevato antarāyāya.

汝等比丘！實為汝等，我以種種法門，說這些（障道行為）是障礙法；而且，享樂此者，當然成為障礙危害。

for in many ways I have described obstructive acts to you, and when indulged in they are genuine obstructions.

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

誠如我所說：慾是樂少，苦多、惱多，說其處更有過患——

I have said that sensual pleasures are of little satisfaction, much stress, much despair, & greater drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā…pe…

① 又如我說喻：慾是骸骨，苦多、惱多，說其處更有過患；

I have compared sensual pleasures to a chain of bones: of much stress, much despair, & greater drawbacks.

② 又如我說喻：慾是肉片，苦多、惱多，說其處更有過患；

I have compared sensual pleasures to a lump of flesh...

③ 又如我說喻：慾是草炬，苦多、惱多，說其處更有過患；

a grass torch...

④ 又如我說喻：慾是炭火，苦多、惱多，說其處更有過患；

a pit of glowing embers...

⑤ 又如我說喻：慾是夢境，苦多、惱多，說其處更有過患；

a dream...

⑥ 又如我說喻：慾是借物，苦多、惱多，說其處更有過患；

borrowed goods...

⑦ 又如我說喻：慾是樹果，苦多、惱多，說其處更有過患；

the fruits of a tree...

⑧ 又如我說喻：慾是屠場，苦多、惱多，說其處更有過患；

a butcher's ax and chopping block...

⑨ 又如我說喻：慾是砧板，苦多、惱多，說其處更有過患；

swords and spears...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

⑩ 又如我說喻：慾是蛇頭，苦多、惱多，說其處更有過患！

a snake's head: of much stress, much despair, & greater drawbacks.

Atha ca panāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavati.

然而， 此原飼鷹者——阿黎吒比丘自己誤解、 誣謗我等、 傷害自身、 又多生非福。

But this monk Arittha Formerly-of-the-Vulture-Killers, through his own wrong grasp [of the Dhamma], has both misrepresented us as well as injuring himself and accumulating much demerit for himself,

Tañhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya.

此將為彼愚痴人， 帶來長夜傷害、 苦惱不幸福。

and that will lead to this worthless man's long-term harm & suffering.

So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti – netaṃ ṭhānaṃ vijjati”.

汝等比丘！ 彼是於慾愛以外、 於慾想以外、 慾念尋思以外， 受用慾愛， 如是者不可能有（被發現）！

For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.

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第五品 ☆ 捕毒蛇喻

The Water-Snake Simile [5~6]

第一章 ☆ 不解法義 *Don't Ascertain the Meaning [5]*

〔第五卷 ➲〕 238. “Idha, bhikkhave, ekacce moghapurisā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

汝等比丘！ 此處一些， 愚痴人學法， 即：契經、 應頌、 解說、 諷頌、 自說語、 如是語、 本生譚、 未曾有法、 教理問答。

"Monks, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings].

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti.

彼等， 雖學此教法， 然未能以智慧， （詳細） 觀察其法義；

Having studied the Dhamma, they don't ascertain the meaning (or: the purpose) of those Dhammas with their discernment.

Tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

倘若， 彼等未能以智慧， （詳細） 觀察法義， 那麼， 不得明了 （教法） ；

Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering.

Te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisaṃsā ca.

彼等， 為諍論快味 （勝利） 、 饒舌快味 （勝利） ， （傲慢） 而學習教法；

They study the Dhamma both for attacking others and for defending themselves in debate.

Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.

彼等， 未能親證學法之真目的；

They don't reach the goal for which [people] study the Dhamma.

Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

彼等， 誤解此法， 導致長夜無益（永久傷害）、 苦惱不幸。

Their wrong grasp of those Dhammas will lead to their long-term harm & suffering.

Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammānaṃ.

何以故？ 汝等比丘！ 對於教法誤解也。

Why is that? Because of the wrong-graspedness of the Dhammas.

第二章 ☆ 不善捕蛇

The Wrong-Graspedness of the Water-Snake [5]

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.

汝等比丘！ 譬喻有人， 四處奔走、 欲得毒蛇、 尋覓毒蛇、 遍求毒蛇。

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake.

So passeyya mahantaṃ alagaddaṃ.

彼若見大毒蛇，

He would see a large water-snake

Tamenaṃ bhoge vā naṅguṭṭhe vā gaṇheyya.

或依盤繞（蛇身）、 或依蛇尾， 立即捕捉。

and grasp it by the coils or by the tail.

Tassa so alagaddo paṭiparivattitvā [paṭinivattitvā (syā. ka.)] hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya [ḍaseyya (sī. pī.)].

其蛇迴頭， 咬彼人手、 或腕、 或餘肢節，

The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs,

So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

彼因此受死、 或將死痛苦。

and from that cause he would suffer death or death-like suffering.

Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa.

何以故？ 汝等比丘！ 因彼誤解捕蛇（方法）。

Why is that? Because of the wrong-graspedness of the water-snake.

Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

如是， 汝等比丘！ 此處一些， 愚痴人學法， 即： 契經、 應頌、 解說、 諷頌、 自說語、 如是語、 本生譚、 未曾有法、 教理問答。

In the same way, there is the case where some worthless men study the Dhamma...

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti.

彼等，雖學此教法，然未能以智慧，（詳細）觀察其法義；

Having studied the Dhamma, they don't ascertain the meaning of those Dhammas with their discernment.

Tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

倘若，彼等未能以智慧，（詳細）觀察其法義，那麼，不得明了（教法）；

Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering.

Te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisaṃsā ca.

彼等，為諍論快味（勝利）、饒舌快味（勝利），（傲慢）學習教法；

They study the Dhamma both for attacking others and for defending themselves in debate.

Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.

彼等，未能親證學法之真目的；

They don't reach the goal for which [people] study the Dhamma.

Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

彼等，誤解此法，導致長夜無益（永久傷害）、苦惱不幸。

Their wrong grasp of those Dhammas will lead to their long-term harm & suffering.

Taṃ kissa hetu? Duggahitattā bhikkhave dhammānaṃ.

何以故？汝等比丘！對於教法誤解也。

Why is that? Because of the wrong-graspedness of the Dhammas.

第三章 ☆ 明了法義

Ascertain the Meaning [6]

〔第六卷 ➲〕 239. “Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

汝等比丘！ 此處一些， 善男子學法， 即：契經、 應頌、 解說、 諷頌、 自說語、 如是語、 本生譚、 未曾有法、 教理問答。

"But then there is the case where some clansmen study the Dhamma...

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upaparikkhanti.

彼等， 學習此教法， 並且能以智慧， （詳細） 觀察其法義；

Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment.

Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

倘若， 彼等能以智慧， （詳細） 觀察法義， 那麼， 得以明了（教法）；

Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering.

Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisaṃsā ca [na ca itivādappamokkhānisaṃsā (?)].

彼等， 既不為諍論快味（勝利） 、 也不為饒舌快味（勝利） ， （傲慢） 而學習教法；

They don't study the Dhamma either for attacking others or for defending themselves in debate.

Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti.

彼等， 能夠親證學法之真目的；

They reach the goal for which people study the Dhamma.

Tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti.

彼等，善解此法，導致長夜利益（永久祝福）、幸福快樂。

Their right grasp of those Dhammas will lead to their long-term welfare & happiness.

Taṃ kissa hetu? Suggahitattā bhikkhave dhammānaṃ.

何以故？汝等比丘！對於教法善解也。

Why is that? Because of the right-graspedness of the Dhammas.

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第四章 ☆ 善於捕蛇

The Right-Graspedness of the Water-Snake [6]

"Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.

汝等比丘！ 譬喻有人, 四處奔走、 欲得毒蛇、 尋覓毒蛇、 遍求毒蛇。

"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake.

So passeyya mahantaṃ alagaddaṃ.

彼若見大毒蛇,

He would see a large water-snake

Tamenaṃ ajapadena daṇḍena suniggahitaṃ nigganheyya.

立即, 以羊趾形杖, 妥善克押、 折伏。

and pin it down firmly with a cleft stick.

Ajapadena daṇḍena suniggahitaṃ niggahitvā, gīvāya suggahitaṃ gaṇheyya.

先以羊趾形杖, 妥善克押、 折伏（蛇首）, 然後, 緊握頸部而捕捉。

Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck.

Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya, atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

汝等比丘！ 彼蛇盤繞（蛇身）, 如何盤捲彼人之手、 或腕、 或餘肢節, 但彼不因此受死、 或將死痛苦。

Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering.

Taṃ kissa hetu? Suggahitattā, bhikkhave, alagaddassa.

何以故？ 汝等比丘！ 因彼善解捕蛇（方法）。

Why is that? Because of the right-graspedness of the water-snake.

Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

如是，汝等比丘！此處一些，善男子學法，即：契經、應頌、解說、諷頌、自說語、如是語、本生譚、未曾有法、教理問答。

In the same way, there is the case where some clansmen study the Dhamma...

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upaparikkhanti.

彼等，學習此教法，並且能以智慧，（詳細）觀察其法義；

Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment.

Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

倘若，彼等能以智慧，（詳細）觀察法義，那麼，得以明了（教法）；

Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering.

Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti, na itivādappamokkhānisaṃsā ca.

彼等，既不為諍論快味（勝利）、也不為饒舌快味（勝利），（傲慢）而學習教法；

They don't study the Dhamma either for attacking others or for defending themselves in debate.

Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti.

彼等，能夠親證學法之真目的；

They reach the goal for which people study the Dhamma.

Tesaṃ te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya saṃvattanti.

彼等，善解此法，因此導致，長夜利益（永久祝福）、幸福快樂。

Their right grasp of those Dhammas will lead to their long-term welfare & happiness.

Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammānaṃ.

何以故？ 汝等比丘！ 對於教法善解也。

Why is that? Because of the right-graspedness of the Dhammas.

Tasmātiha, bhikkhave, yassa me bhāsitassa atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha.

是故， 汝等比丘！ 若我所說， 理解其意義者， 則應如是受持；

"Therefore, monks, when you understand the meaning of any statement of mine, that is how you should remember it.

Yassa ca pana me bhāsitassa atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.

但若， 不理解我所說意義者； 對此， 汝等應問我， 或應問其他賢明比丘。 」

But when you don't understand the meaning of any statement of mine, then right there you should cross-question me or the experienced monks.

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第六品 ☆ 救生筏喻

The Raft Simile [7]

〔第七卷 ➲〕 240. “Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya.

「汝等比丘！ 我為度脫汝等、 不令執著，說筏喻法。

"Monks, I will teach you the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto.

Taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmī”ti.

諦聽！ 善思作意！ 我今將說。 」

Listen & pay close attention. I will speak."

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.

諸比丘曰： 「願樂欲聞！ 」 應諾世尊。

"As you say, lord," the monks responded to the Blessed One.

第一章 ☆ 不捨於筏

Carrying Raft on One's Back [7]

Bhagavā etadavoca – “seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno.

世尊如此說： 「汝等比丘！ 譬喻有人， 行於山道，

The Blessed One said: "Suppose a man were traveling along a path.

So passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ; na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

見大水流， 此岸危險、 恐怖， 對岸安穩、 無憂； 而且， 從此岸往對岸， 無有渡舟， 又無橋樑。

He would see a great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other.

Tassa evamassa – ‘ayaṃ kho mahāudakaṇṇavo, orimaṃ tīraṃ sāsaṅkaṃ sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ; natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

彼如此思：『此水甚大，此岸危險、恐怖，對岸安穩、無憂；而且，從此岸往對岸，無有渡舟，又無橋樑。

The thought would occur to him, 'Here is this great expanse of water, with the near shore dubious & risky, the further shore secure & free from risk, but with neither a ferryboat nor a bridge going from this shore to the other.

Yaṃnūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā, taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyyan’ti.

然！我收聚草、木、枝、葉以作筏，依其筏，以手足努力，而渡於安全對岸。』

What if I were to gather grass, twigs, branches, & leaves and, having bound them together to make a raft, were to cross over to safety on the other shore in dependence on the raft, making an effort with my hands & feet?'

Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya.

汝等比丘！於是，彼人收聚草、木、枝、葉以作筏，依其筏，以手足努力，而渡於安全對岸。

Then the man, having gathered grass, twigs, branches, & leaves, having bound them together to make a raft, would cross over to safety on the other shore in dependence on the raft, making an effort with his hands & feet.

Tassa purisassa uttiṇṇassa [tiṇṇassa (pī. ka.)] pāraṅgatassa evamassa – ‘bahukāro kho me ayaṃ kullo; imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo.

渡達對岸，彼生此念，即：『此筏於我有多饒益，我依此筏，以手足努力，而渡於安全對岸；

Having crossed over to the further shore, he might think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore.

Yaṃnūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā [uccopetvā (ka.)] yena kāmaṃ pakkameyyan’ti.

然，我將此筏，或戴於頭、或擔於肩，隨個人所愛而離開。』

Why don't I, having hoisted it on my head or carrying it on my back, go wherever I like?'

Taṃ kiṃ maññatha, bhikkhave, api nu so puriso evaṃkārī tasmiṃ kulle kiccakārī assā”ti?

汝等比丘！汝意如何？彼人如是，處置彼筏，為所應為耶？」

What do you think, monks: Would the man, in doing that, be doing what should be done with the raft?"

“No hetaṃ, bhante”.

［諸比丘曰：］「不然！大德！」

"No, lord."

第二章 ☆　法尚應捨，何況非法？

To Say Nothing of Non-Dhammas [7]

“Kathaṃkārī ca so, bhikkhave, puriso tasmiṃ kulle kiccakārī assa?

［世尊曰：］「汝等比丘！彼人如何？處置彼筏，為所應為耶？

"And what should the man do in order to be doing what should be done with the raft?

Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgatassa evamassa – ‘bahukāro kho me ayaṃ kullo; imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo.

汝等比丘！於此，渡達對岸，彼生此念，即：『此筏於我有多饒益，我依此筏，以手足努力，而渡於安全對岸；

There is the case where the man, having crossed over, would think, 'How useful this raft has been to me! For it was in dependence on this raft that, making an effort with my hands & feet, I have crossed over to safety on the further shore.

Yaṃnūnāhaṃ imaṃ kullaṃ thale vā ussādetvā [ussāretvā (ka.)] udake vā opilāpetvā yena kāmaṃ pakkameyyan’ti.

然！我將此筏，或置乾地、或棄水中，，隨個人所愛而離開。』

Why don't I, having dragged it on dry land or sinking it in the water, go wherever I like?'

Evaṃkārī kho so, bhikkhave, puriso tasmiṃ kulle kiccakārī assa.

汝等比丘！彼人如是！處置彼筏，為所應為也！

In doing this, he would be doing what should be done with the raft.

Evameva kho, bhikkhave, kullūpamo mayā dhammo desito nittharaṇatthāya, no gahaṇatthāya.

汝等比丘！如是，我為度脫汝等、不令執著，說筏喻法。

In the same way, monks, I have taught the Dhamma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto.

Kullūpamaṃ vo, bhikkhave, dhammaṃ desitaṃ, ājānantehi dhammāpi vo pahātabbā pageva adhammā.

汝等比丘！ 汝等實從筏喻， 不知：『法尚應捨， 何況非法』 耶？

Understanding the Dhamma as taught compared to a raft, you should let go even of Dhammas, to say nothing of non-Dhammas."

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第七品 ☆ 捨六見處

Six View-Positions [8]

第一章 ☆ 凡夫六見

Run-of-the-Mill Person [8]

〔第八卷 ➲〕 241. “Chayimāni, bhikkhave, diṭṭhiṭṭhānāni. Katamāni cha?

汝等比丘！ 此等有六見處， 云何為六？

"Monks, there are these six view-positions (ditthitthana). Which six?

☆ 六見處 ⇒ ① 見色是我、② 見受是我、③ 見想是我、④ 見行是我、⑤ 見聞覺知、⑥ 常住世界。

Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,

汝等比丘！ 世上無聞凡夫， 不見聖者、 不知聖者之法、 不以聖法調御、 不見善知識、 不知善士之法、 不以善法調御；

There is the case where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma —

rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

❶ 見色認為： 『此是我所有、 此即是我、 此乃我之本體。』

assumes about form: 'This is me, this is my self, this is what I am.'

vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

❷ 又， 見受認為： 『此是我所有、 此即是我、 此乃我之本體。』

"He assumes about feeling: 'This is me, this is my self, this is what I am.'

saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

❸ 又，見想認為：『此是我所有、此即是我、此乃我之本體。』

"He assumes about perception: 'This is me, this is my self, this is what I am.'

saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

❹ 又，見行認為：『此是我所有、此即是我、此乃我之本體。』

"He assumes about fabrications: 'This is me, this is my self, this is what I am.'

yampi taṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ, anuvicaritaṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

❺ 又，凡此所見、所聽、（鼻舌身）所覺、（意）所識、所得、所欲、（隨伺）意想思惟者，亦皆認為：『此是我所有、此即是我、此乃我之本體。』

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is me, this is my self, this is what I am.'

yampi taṃ diṭṭhiṭṭhānaṃ –

❻ 又，凡此見處，即：

"He assumes about the view-position —

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti –

『彼是世界，彼是我，彼我死後成為常住、常恆、久遠、非變異法，我是永遠如是存在。』

'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity':

tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

於此見處，認為：『此是我所有、此即是我、此乃我之本體。』

'This is me, this is my self, this is what I am.'

第二章 ☆ 聖弟子六見

Well-Instructed Disciple of the Noble Ones [8]

☆ 捨六見處 ⇒ ① 見色非我、② 見受非我、③ 見想非我、④ 見行非我、⑤ 見聞覺知非我、⑥ 無常世界非我。

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,

汝等比丘！ 多聞聖弟子， 乃見聖者、 乃知聖者之法、 乃以聖法調御、 乃見善知識、 乃知善士之法、 乃以善法調御；

"Then there is the case where a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma

rūpaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti samanupassati;

① 見色認為：『此非我所有、 此非是我、 此非我之本體。』

assumes about form: 'This is not me, this is not my self, this is not what I am.'

vedanaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti samanupassati;

② 又， 見受認為：『此非我所有、 此非是我、 此非我之本體。』

"He assumes about feeling: 'This is not me, this is not my self, this is not what I am.'

saññaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti samanupassati;

③ 又， 見想認為：『此非我所有、 此非是我、 此非我之本體。』

"He assumes about perception: 'This is not me, this is not my self, this is not what I am.'

saṅkhāre 'netaṃ mama, nesohamasmi, na meso attā'ti samanupassati;

④ 又， 見行認為：『此非我所有、 此非是我、 此非我之本體。』

"He assumes about fabrications: 'This is not me, this is not my self, this is not what I am.'

yampi taṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ, anuvicaritaṃ manasā, tampi ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati;

⑤ 又，凡此所見、所聽、（鼻舌身）所覺、（意）所識、所得、所欲、（隨伺）意想思惟者，亦皆認為：『此非我所有、此非是我、此非我之本體。』

"He assumes about what seen, heard, sensed, cognized, attained, sought after, pondered by the intellect: 'This is not me, this is not my self, this is not what I am.'

yampi taṃ diṭṭhiṭṭhānaṃ –

⑥ 又，凡此見處，即：

"He assumes about the view-position —

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti –

『彼是世界，彼是我，彼我死後成為常住、常恆、久遠、非變異法，我是永遠如是存在。』

'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity':

tampi ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati.

於此見處，亦認為：『此非我所有、此非是我、此非我之本體。』

'This is not me, this is not my self, this is not what I am.'

So evaṃ samanupassanto asati na paritassatī”ti.

如是觀彼，為非實有者，即不恐慌也！」

"Seeing thus, he is not agitated over what is not present."

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第八品 ☆ 見非實而無執

Not Present & Abandoning [9~10]

第一章 ☆ 外境與內心

Agitation & Non-Agitation [9]

第一節 ❦ 外境非實——生起恐慌

External Agitation [9]

〔第九卷 ➲〕 242. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “siyā nu kho, bhante, bahiddhā asati paritassanā”ti?

如是說時，比丘白世尊：「大德！對於外境，（若知）此非實有，有生起恐慌者耶？」

When this was said, a certain monk said to the Blessed One, "Lord, might there be agitation over what is externally not present?"

“Siyā, bhikkhū”ti – bhagavā avoca.

世尊曰：「比丘！有！」

"There might, monk," the Blessed One said.

“Idha bhikkhu ekaccassa evaṃ hoti – ‘ahu vata me, taṃ vata me natthi; siyā vata me, taṃ vatāhaṃ na labhāmī’ti.

［世尊曰：］「比丘！有人思此：『啊！凡我所有，今非我有。我有者善，凡我所有，實不可得！』

"There is the case where someone thinks, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!'

So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati.

彼即憂愁、疲惱、悲嘆、捶胸（頓足）、痛哭流涕、生起痴蒙迷妄。

He grieves & is tormented, weeps, beats his breast, & grows delirious.

Evaṃ kho, bhikkhu, bahiddhā asati paritassanā hotī"ti.

比丘！如是！對於外境，（若知）此非實有，有生起恐慌者。」

It's thus that there is agitation over what is externally not present."

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第二節 ❦ 外境非實——不起恐慌

External Non-Agitation [9]

“Siyā pana, bhante, bahiddhā asati aparitassanā”ti?

［比丘曰：］「大德！對於外境，（若知）此非實有，有不起恐慌者耶？」

"But, lord, might there be non-agitation over what is externally not present?"

“Siyā, bhikkhū”ti – bhagavā avoca.

世尊曰：「比丘！有！」

"There might, monk," the Blessed One said.

“Idha bhikkhu ekaccassa na evaṃ hoti – ‘ahu vata me, taṃ vata me natthi; siyā vata me, taṃ vatāhaṃ na labhāmī’ti.

［世尊曰：］「比丘！有人不思此：『啊！凡我所有，今非我有。我有者善，凡我所有，實不可得！』

"There is the case where someone doesn't think, 'O, it was mine! O, what was mine is not! O, may it be mine! O, I don't obtain it!'

So na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati.

彼不憂愁、不疲惱、不悲嘆、不捶胸（頓足）、不痛哭流涕、不起痴蒙迷妄。

He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious.

Evaṃ kho, bhikkhu, bahiddhā asati aparitassanā hotī”ti.

比丘！如是！對於外境，（若知）此非實有，有不起恐慌者。」

It's thus that there is non-agitation over what is externally not present."

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第三節 ❦ 內心非實——生起恐慌

Internal Agitation [9]

"Siyā nu kho, bhante, ajjhattaṃ asati paritassanā"ti?

［比丘曰：］「大德！對於內心，（若知）此非實有，有生起恐慌者耶？」

"But, lord, might there be agitation over what is internally not present?"

"Siyā, bhikkhū"ti – bhagavā avoca.

世尊曰：「比丘！有！」

"There might, monk," the Blessed One said.

"Idha, bhikkhu, ekaccassa evaṃ diṭṭhi hoti – 'so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī'ti.

［世尊曰：］「比丘！有人見此：『彼是世界，彼是我，彼我死後成為常住、常恆、久遠、非變異法，我是永遠如是存在。』

"There is the case where someone has this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.'

So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhānapariyuṭṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa.

彼從如來、如來弟子，聽聞說法——為根絕一切常見、偏見、偏愛纏縛（現行煩惱）、貪著隨眠（潛在煩惱），為靜止一切行、捨離一切所依、滅盡渴愛、遠離貪染、滅盡諸漏、究竟涅槃。

He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.

Tassa evaṃ hoti – ‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī’ti.

彼作是念：『我實被消滅、我實被毀壞、我實不是（永遠如是）存在者。』

The thought occurs to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!'

So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati.

彼即憂愁、疲惱、悲嘆、捶胸（頓足）、痛哭流涕、生起痴蒙迷妄。

He grieves & is tormented, weeps, beats his breast, & grows delirious.

Evaṃ kho, bhikkhu, ajjhattaṃ asati paritassanā hotī”ti.

比丘！如是！對於內心，（若知）此非實有，有生起恐慌者。」

It's thus that there is agitation over what is internally not present."

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第四節 ❦ 內心非實——不起恐慌

Internal Non-Agitation [9]

“Siyā pana, bhante, ajjhattaṃ asati aparitassanā”ti?

［比丘曰：］「大德！對於內心，（若知）此非實有，有不起恐慌者耶？」

"But, lord, might there be non-agitation over what is internally not present?"

“Siyā, bhikkhū”ti bhagavā avoca.

世尊曰：「比丘！有！」

"There might, monk," the Blessed One said.

“Idha, bhikkhu, ekaccassa na evaṃ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ti.

［世尊曰：］「比丘！有人不見此：『彼是世界，彼是我，彼我死後成為常住、常恆、久遠、非變異法，我是永遠如是存在。』

"There is the case where someone doesn't have this view: 'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity.'

So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhānapariyuṭṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa.

彼從如來、如來弟子，聽聞說法——為根絕一切常見、偏見、偏愛纏縛（現行煩惱）、貪著隨眠（潛在煩惱），為靜止一切行、捨離一切所依、滅盡渴愛、遠離貪染、滅盡諸漏、究竟涅槃。

He hears a Tathagata or a Tathagata's disciple teaching the Dhamma for the elimination of all view-positions, determinations, biases, inclinations, & obsessions; for the stilling of all fabrications; for the relinquishing of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.

Tassa na evaṃ hoti – ‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī’ti.

彼不作是念：『我實被消滅、我實被毀壞、我實不是（永遠如是）存在者。』

The thought doesn't occur to him, 'So it might be that I will be annihilated! So it might be that I will perish! So it might be that I will not exist!'

So na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati.

彼不憂愁、不疲惱、不悲嘆、不捶胸（頓足）、不痛哭流涕、不起痴蒙迷妄。

He doesn't grieve, isn't tormented, doesn't weep, beat his breast, or grow delirious.

Evaṃ kho, bhikkhu, ajjhattaṃ asati aparitassanā hoti”.

比丘！如是！對於內心，（若知）此非實有，有不起恐慌者。」

It's thus that there is non-agitation over what is internally not present."

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第二章 ☆ 捨棄執取和理論

Abandoning Possessions & Views [10]

☆ 四取 ⇛ ① 慾取（感官慾樂）、② 見取（一切所見）、③ 戒禁取（執著教條）、④ 我語取（本體理論）。

第一節 ❦ 凡所有物、不可執取

The Possessions [10]

〔第十卷 ➲〕 243. “Taṃ [tañca (ka.)], bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa [yvāssu (ka.)] pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya.

「汝等比丘！凡所有物、可得執取？常住、可以擁有？常恆、永久、不變異法？永遠獨存、如其狀態而住立者耶？

"Monks, you would do well to possess that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity.

Passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyyā”ti?

汝等比丘！汝等得見，凡所有物，常住、可以擁有？常恆、永久、不變異法？永遠獨存、如其狀態而住立者耶？」

But do you see that possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity?"

“No hetaṃ, bhante”. “Sādhu, bhikkhave.

［比丘曰：］「實不然！大德！」

"No, lord."

Ahampi kho taṃ, bhikkhave, pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya.

［世尊曰：］「善哉！汝等比丘！我亦未曾見，凡所有物，常住、可以擁有，常恆、永久、不變異法，永遠獨存、如其狀態而住立者也。

"Very good, monks. I, too, do not envision a possession, the possession of which would be constant, permanent, eternal, not subject to change, that would stay just like that for an eternity.

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第二節 ❦ 本體理論、不可執取

Doctrine of Self [10]

“Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa [yassa (syā. ka.)] attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā.

汝等比丘！ 執著任何『我語取——本體理論』，彼人可得，執著於此『我語取——本體理論』不會生起，愁、悲、苦、憂、惱者耶？

"Monks, you would do well to cling to that clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

Passatha no tumhe, bhikkhave, taṃ attavādupādānaṃ yaṃsa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā”ti?

汝等比丘！ 汝等得見，無論任何『我語取——本體理論』，彼人可得，執著於此『我語取——本體理論』不會生起，愁、悲、苦、憂、惱者耶？」

But do you see a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair?"

“No hetaṃ, bhante”. “Sādhu, bhikkhave.

［比丘曰：］ 「實不然！ 大德！」

"No, lord."

Ahampi kho taṃ, bhikkhave, attavādupādānaṃ na samanupassāmi yaṃsa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā.

［世尊曰：］ 「善哉！ 汝等比丘！ 我亦未曾見，無論任何『我語取——本體理論』，彼人可得，執著於此『我語取——本體理論』不會生起，愁、悲、苦、憂、惱者也。

"Very good, monks. I, too, do not envision a clinging to a doctrine of self, clinging to which there would not arise sorrow, lamentation, pain, grief, & despair.

第三節 ❦ 一切所見、不可執取

The Views [10]

“Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā.

汝等比丘！依止任何『見取』（一切所見），彼人可得，依止於此『見取』不會生起，愁、悲、苦、憂、惱者耶？

"Monks, you would do well to depend on a view-dependency (ditthi-nissaya), depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā”ti?

汝等比丘！汝等得見，無論任何『見取』（一切所見），彼人可得，依止於此『見取』不會生起，愁、悲、苦、憂、惱者耶？」

But do you see a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair?"

“No hetaṃ, bhante”.

［比丘曰：］「實不然！大德！」

"No, lord."

“Sādhu, bhikkhave. Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā”.

［世尊曰：］「善哉！汝等比丘！我亦未曾見，無論任何『見取』（一切所見），彼人可得，依止於此『見取』不會生起，愁、悲、苦、憂、惱者也。」

"Very good, monks. I, too, do not envision a view-dependency, depending on which there would not arise sorrow, lamentation, pain, grief, & despair.

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第九品 ☆ 若我不存在時

Self Are Not Pinned Down [11~12]

第一章 ☆ 完全愚法

The Fool's Teaching [11]

〔第十一卷 ➲〕 244. “Attani vā, bhikkhave, sati attaniyaṃ me ti assā”ti?

「汝等比丘！如果『我』存在時，那麼『屬於我者』存在否？」

"Monks, where there is a self, would there be [the thought,] 'belonging to my self'?"

“Evaṃ, bhante”.

［比丘曰：］「然！存在，大德！」

"Yes, lord."

“Attaniye vā, bhikkhave, sati attā me ti assā”ti?

［世尊曰：］「汝等比丘！如果『屬於我者』存在時，那麼『我之本體』存在否？」

"Or, monks, where there is what belongs to self, would there be [the thought,] 'my self'?"

“Evaṃ, bhante”.

［比丘曰：］「然！存在，大德！」

"Yes, lord."

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne,

［世尊曰：］「汝等比丘！如果『我』及『屬於我者』，並非真實時，

"Monks, where a self or what belongs to self are not pinned down as a truth or reality,

yampi taṃ diṭṭhiṭṭhānaṃ –

又，　凡此見處，　即：

then the view-position —

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ti –

『彼是世界，　彼是我，　彼我死後成為常住、常恆、　久遠、　非變異法，　我是永遠如是存在。　』

'This cosmos is the self. After death this I will be constant, permanent, eternal, not subject to change. I will stay just like that for an eternity' —

nanāyaṃ [na ca khoyaṃ (ka.)], bhikkhave, kevalo paripūro bāladhammo’”ti?

汝等比丘！　實是全然非智、　完全愚法者否？　」

Isn't it utterly & completely a fool's teaching?"

“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro [kevalo paripūro (sī. pī.)] bāladhammo”ti.

［比丘曰：］　「大德！　何故全然非智？　大德！　完全愚法者耶？　」

"What else could it be, lord? It's utterly & completely a fool's teaching."

第二章 ☆ 細觀五蘊

Inconstant Is Stressful [11]

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

［世尊曰：］「汝等比丘！於此如何思惟耶？色是常耶？或無常耶？」

"What do you think, monks — Is form constant or inconstant?"

“Aniccaṃ, bhante”.

［比丘曰：］「無常也！大德！」

"Inconstant, lord."

“Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti?

［世尊曰：］「無常者，是苦或樂耶？」

"And is that which is inconstant easeful or stressful?"

“Dukkhaṃ, bhante”.

［比丘曰：］「苦也！大德！」

"Stressful, lord."

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esohamasmi, eso me attā”ti?

［世尊曰：］「無常、苦、變異法者，得觀察認為：『此是我所有、此即是我、此乃我之本體。』否？」

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

“No hetaṃ, bhante”.

［比丘曰：］「否也！大德！」

"No, lord."

“Taṃ kiṃ maññatha, bhikkhave, vedanā...pe...

［世尊曰：］ 「汝等比丘！ 於此如何思惟耶？ 受是常耶？ 或無常耶？ 」

［比丘曰：］ 「無常也！ 大德！ 」

［世尊曰：］ 「無常者， 是苦或樂耶？ 」

［比丘曰：］ 「苦也！ 大德！ 」

［世尊曰：］ 「無常、 苦、 變異法者， 得觀察認為：『此是我所有、 此即是我、 此乃我之本體。』 否？ 」

［比丘曰：］ 「否也！ 大德！ 」

"...Is feeling constant or inconstant?" "Inconstant, lord."...

saññā...

［世尊曰：］ 「汝等比丘！ 於此如何思惟耶？ 想是常耶？ 或無常耶？ 」

［比丘曰：］ 「無常也！ 大德！ 」

［世尊曰：］ 「無常者， 是苦或樂耶？ 」

［比丘曰：］ 「苦也！ 大德！ 」

［世尊曰：］ 「無常、 苦、 變異法者， 得觀察認為：『此是我所有、 此即是我、 此乃我之本體。』 否？ 」

［比丘曰：］ 「否也！ 大德！ 」

"...Is perception constant or inconstant?" "Inconstant, lord."...

saṅkhārā...

［世尊曰：］ 「汝等比丘！ 於此如何思惟耶？ 行是常耶？ 或無常耶？ 」

［比丘曰：］ 「無常也！ 大德！ 」

［世尊曰：］ 「無常者， 是苦或樂耶？ 」

［比丘曰：］ 「苦也！ 大德！ 」

［世尊曰：］ 「無常、 苦、 變異法者， 得

觀察認為：『此是我所有、此即是我、此乃我之本體。』否？」

［比丘曰：］「否也！大德！」

"...Are fabrications constant or inconstant?" "Inconstant, lord."...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

［世尊曰：］「汝等比丘！於此如何思惟耶？識是常耶？或無常耶？」

"What do you think, monks — Is consciousness constant or inconstant?"

“Aniccaṃ, bhante”.

［比丘曰：］「無常也！大德！」

"Inconstant, lord."

“Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti?

［世尊曰：］「無常者，是苦或樂耶？」

"And is that which is inconstant easeful or stressful?"

“Dukkhaṃ, bhante”.

［比丘曰：］「苦也！大德！」

"Stressful, lord."

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esohamasmi, eso me attā”ti?

［世尊曰：］「無常、苦、變異法者，得觀察認為：『此是我所有、此即是我、此乃我之本體。』否？」

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

“No hetaṃ, bhante”.

［比丘曰：］「否也！大德！」

"No, lord."

卍 卍 卍

第三章 ✩ 細觀過去、未來、現在

Seen With Right Discernment [11]

"Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

［世尊曰：］「汝等比丘！凡所有色，無論過去、未來、現在、內、外、粗、細、劣、勝、遠、近，應以正慧，如實觀察：『此非我所有、此非是我、此非我之本體。』

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

Yā kāci vedanā…pe…

凡所有受，無論過去、未來、現在、內、外、粗、細、劣、勝、遠、近，應以正慧，如實觀察：『此非我所有、此非是我、此非我之本體。』

"Any feeling whatsoever...

yā kāci saññā…

凡所有想，無論過去、未來、現在、內、外、粗、細、劣、勝、遠、近，應以正慧，如實觀察：『此非我所有、此非是我、此非我之本體。』

"Any perception whatsoever...

ye keci saṅkhārā…

凡所有行，無論過去、未來、現在、內、外、粗、細、劣、勝、遠、近，應以正慧，如實觀察：『此非我所有、此非是我、此非我之本體。』

"Any fabrications whatsoever...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ”.

凡所有識，無論過去、未來、現在、內、外、粗、細、劣、勝、遠、近，應以正慧，如實觀察：『此非我所有、此非是我、此非我之本體。』」

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

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第四章 ☆ 解脫智生

Disenchanted & Knowledge [12]

〔第十二卷 ➲〕 245. "Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati,

「汝等比丘！多聞聖弟子，如實觀察，厭離於色、厭離於受、厭離於想、厭離於行、厭離於識。

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness.

nibbidā virajjati [nibbindaṃ virajjati (sī. syā. pī.)], virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

厭離彼而離染，離染而（正）解脫，（正）解脫而解脫智生。

Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.'

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

證知：『生已漏盡，梵行已立；應作已辦，不受後有！』

He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

卍 卍 卍

第一節 ❦ 漏盡解脫比丘

A Noble One [12]

Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi,

汝等比丘！ 知此比丘為❶ 去障礙者、

"This, monks, is called a monk whose cross-bar is thrown off,

saṃkiṇṇaparikkho itipi,

❷ 覆蓋溝坑者、

whose moat is filled in,

abbūḷhesiko itipi,

❸ 已拔欲箭者、

whose pillar is pulled out,

niraggaḷo itipi,

❹ 自由者；

whose bolt is withdrawn,

ariyo pannaddhajo pannabhāro visaṃyutto itipi.

❺ 又知為聖者、 降幢幡者、 放下荷物者、卸軛解縛者！

a noble one with banner lowered, burden placed down, unfettered.

卍 卍 卍

第二節 ❦ 漏盡捨棄五法

How a Monk Is a Noble One [12]

☆ 漏盡解脫者已捨棄 ⇒ ❶ 無明——去障礙者、❷ 再生——覆蓋溝坑者、❸ 渴愛——已拔欲箭者、❹ 五下分結——自由者、❺ 我慢——聖者、降幢幡者、放下荷物者、卸軛解縛者。

"Kathañca, bhikkhave, bhikkhu ukkhittapaligho hoti?

❶ 汝等比丘！ 如何比丘是去障礙者？

"And how is a monk one whose cross-bar is thrown off?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatiṃ anuppādadhammā.

汝等比丘！ 於此， 比丘因已捨棄『無明』，如多羅樹（棕櫚樹）， 已連根拔起、 完全停止、 成為未來不生法。

There is the case where a monk's ignorance is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evaṃ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

汝等比丘！ 因此， 比丘是去障礙者。

This is how a monk is one whose cross-bar is thrown off.

"Kathañca, bhikkhave, bhikkhu saṃkiṇṇaparikkho hoti?

❷ 汝等比丘！ 如何比丘是覆蓋溝坑者？

"And how is a monk one whose moat is filled in?

Idha, bhikkhave, bhikkhuno ponobbhaviko jātisaṃsāro pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṃkato, āyatiṃ anuppādadhammo.

汝等比丘！ 於此， 比丘因已捨棄『導致輪迴之再生』， 如多羅樹， 已連根拔起、 完全停止、 成為未來不生法。

There is the case where a monk's wandering-on to birth, leading on to further-becoming, is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evaṃ kho, bhikkhave, bhikkhu saṃkiṇṇaparikkho hoti.

汝等比丘！ 因此， 比丘是覆蓋溝坑者。

This is how a monk is one whose moat is filled in.

"Kathañca, bhikkhave, bhikkhu abbūḷhesiko hoti?

❸ 汝等比丘！ 如何比丘是已拔欲箭者？

"And how is a monk one whose pillar is pulled out?

Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatiṃ anuppādadhammā.

汝等比丘！ 於此， 比丘因已捨棄『渴愛』， 如多羅樹， 已連根拔起、 完全停止、 成為未來不生法。

There is the case where a monk's craving is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evaṃ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.

汝等比丘！ 因此， 比丘是已拔欲箭者。

This is how a monk is one whose pillar is pulled out.

"Kathañca, bhikkhave, bhikkhu niraggaḷo hoti?

❹ 汝等比丘！ 如何比丘是自由者？

"And how is a monk one whose bolt is withdrawn?

Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti, ucchinnamūlāni tālāvatthukatāni anabhāvaṃkatāni, āyatiṃ anuppādadhammāni.

汝等比丘！ 於此， 比丘因已捨棄『五下分結』， 如多羅樹， 已連根拔起、 完全停止、 成為未來不生法。

There is the case where a monk's five lower fetters are abandoned, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.

汝等比丘！ 因此， 比丘是自由者。

This is how a monk is one whose bolt is withdrawn.

"Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti?

❺ 汝等比丘！ 如何比丘是聖者、 降幢幡者、放下荷物者、 卸軛解縛者？

"And how is a monk a noble one with banner lowered, burden placed down, unfettered?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṃkato, āyatiṃ anuppādadhammo.

汝等比丘！ 於此， 比丘因已捨棄『我慢』， 如多羅樹， 已連根拔起、 完全停止、 成為未來不生法。

There is the case where a monk's conceit 'I am' is abandoned, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti.

汝等比丘！ 因此， 比丘是聖者、 降幢幡者、放下荷物者、 卸軛解縛者也。

This is how a monk is a noble one with banner lowered, burden placed down, unfettered.

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第十品 ☆ 如何看見如來？

The Consciousness of the Tathagata [13~14]

〔第十三卷 ➲〕 246. “Evaṃ vimuttacittaṃ kho, bhikkhave, bhikkhuṃ saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti –

汝等比丘！ 比丘如此解脫心， 是帝釋天界、梵天界、 生主界等諸天界， 尋求而不得證知者：

"And when the devas, together with Indra, the Brahmas, & Pajapati, search for the monk whose mind is thus released, they cannot find that

‘idaṃ nissitaṃ tathāgatassa viññāṇan’ti.

『依此（漏盡）可以（看見）認識如來。』

'The consciousness of the one truly gone (tathagata) is dependent on this.'

第一章 ☆ 現法不可見如來

Tathagata Untraceable in Here & Now [13]

Taṃ kissa hetu? Diṭṭhevāhaṃ, bhikkhave, dhamme tathāgataṃ ananuvijjoti vadāmi.

何以故？ 汝等比丘！ 我謂：『若於現法不可（看見）認識如來！』

Why is that? The one truly gone is untraceable even in the here & now.

Evaṃvādiṃ kho maṃ, bhikkhave, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti –

汝等比丘！ 我如是說、 如是語， 或有沙門、婆羅門， 以非真、 虛偽、 妄語、 不實而誣謗， 謂：

"Speaking in this way, teaching in this way, I have been erroneously, vainly, falsely, unfactually misrepresented by some brahmans and contemplatives [who say],

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetī’ti.

『沙門瞿曇，是虛無論者！施設存在有情，斷滅、破滅、非有。』

'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.'

Yathā cāhaṃ na, bhikkhave [bhikkhave na (sī. syā. pī.)], yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti –

然而，汝等比丘！我不如是說，諸賢沙門、婆羅門，不以非真、虛偽、妄語、不實而誣謗，謂：

But as I am not that, as I do not say that, so I have been erroneously, vainly, falsely, unfactually misrepresented by those venerable brahmans and contemplatives [who say],

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetī’ti.

『沙門瞿曇，是虛無論者！施設存在有情，斷滅、破滅、非有。』

'Gotama the contemplative is one who misleads. He declares the annihilation, destruction, extermination of the existing being.'

Pubbe cāhaṃ bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ.

汝等比丘！我教導對於過去、現在——知苦智慧與苦之熄滅。

"Both formerly and now, monks, I declare only stress and the cessation of stress.

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第二章 ☆ 如來無有瞋怒、歡喜

Insult & Honor the Tathagata [13]

Tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosenti vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

於此，汝等比丘！倘若來者，雖欲非難、誹謗、瞋恚、惱害如來；於此，汝等比丘！如來無有瞋怒、無有憂惱、心無不滿。

And if others insult, abuse, taunt, bother, & harass the Tathagata for that, he feels no hatred, no resentment, no dissatisfaction of heart because of that.

“Tatra ce, bhikkhave, pare tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassaṃ na cetaso uppilāvitattaṃ.

於此，汝等比丘！倘若來者，雖恭敬、尊重、尊敬、崇拜如來；於此，汝等比丘！如來無有歡喜、無有喜悅、心無踴躍。

And if others honor, respect, revere, & venerate the Tathagata for that, he feels no joy, no happiness, no elation of heart because of that.

Tatra ce, bhikkhave, pare vā tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evaṃ hoti –

於此，汝等比丘！倘若來者，雖恭敬、尊重、尊敬、崇拜如來；於此，汝等比丘！如來唯作此念：

And if others honor, respect, revere, & venerate the Tathagata for that, he thinks,

‘yaṃ kho idaṃ pubbe pariññātaṃ tattha me evarūpā kārā [sakkārā (ka.)] karīyantī’ti.

『彼既了知此事；所以，對我作如是行。』

'They do me such service at this that has already been comprehended.'

第三章 ☆ 比丘莫作瞋怒、歡喜

Insult & Honor the Monks [13]

Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyuṃ,

是故， 汝等比丘！ 倘若來者， 對汝等雖欲罵詈、 誹謗、 瞋恚、 惱害；

"Therefore, monks, if others insult, abuse, taunt, bother, & harass you as well,

tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

於此， 汝等莫作瞋怒、 無有憂惱、 心無不滿。

you should feel no hatred, no resentment, no dissatisfaction of heart because of that.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ,

是故， 汝等比丘！ 倘若來者， 對汝等雖恭敬、 尊重、 尊敬、 崇拜；

And if others honor, respect, revere, & venerate you as well,

tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ.

於此， 汝等莫作歡喜、 無有喜悅、 心無踴躍。

you should feel no joy, no gladness, no elation of heart because of that.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ,

是故， 汝等比丘！ 倘若來者， 對汝等雖恭敬、 尊重、 尊敬、 崇拜；

And if others honor, respect, revere, & venerate you,

tatra tumhākaṃ evamassa – 'yaṃ kho idaṃ pubbe pariññātaṃ, tattha me [tattha no (ka.) tattha + imeti padacchedo] evarūpā kārā karīyantī'ti.

於此， 汝等唯作此念： 『彼既了知此事； 所以， 對我作如是行。』

you should think, 'They do us such service at this that has already been comprehended.'

第四章 ☆ 非我之物

Let Go of It [14]

〔第十四卷 ➲〕 247. "Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

因此, 汝等比丘！ 凡不屬於汝等者, 應捨之；

"Therefore, monks, whatever isn't yours: Let go of it.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝等若捨此者, 永久饒益, 以致幸福。

Your letting go of it will be for your long-term welfare & happiness.

Kiñca, bhikkhave, na tumhākaṃ?

汝等比丘！ 何者為不屬於汝等耶？

And what isn't yours?

第五章 ☆ 應捨之物

Body Isn't Yours Ⅰ *[14]*

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝等比丘！『色』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Form (body) isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

Vedanā, bhikkhave, na tumhākaṃ, taṃ pajahatha; sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

汝等比丘！『受』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Feeling isn't yours...

Saññā, bhikkhave, na tumhākaṃ, taṃ pajahatha; sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

汝等比丘！『想』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Perception...

Saṅkhārā, bhikkhave, na tumhākaṃ, te pajahatha; te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti.

汝等比丘！『行』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Thought fabrications...

Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝等比丘！『識』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

第六章 ☆ 草木為喻

The Grass Simile [14]

Taṃ kiṃ maññatha, bhikkhave, yaṃ imasmiṃ jetavane tiṇakaṭṭhasākhāpalāsaṃ, taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya.

於此， 汝等比丘！ 汝等如何思惟耶？ 若祇陀林園， 有草、 木、 枝、 葉， 有人或持去、 或燃燒、 或隨緣處理。

"What do you think, monks: If a person were to gather or burn or do as he likes with the grass, twigs, branches & leaves here in Jeta's Grove,

Api nu tumhākaṃ evamassa – 'amhe jano harati vā dahati vā yathāpaccayaṃ vā karotī'ti?

是否？ 汝等認為：『有人將屬於我等之物， 或持去、 或燃燒、 或隨緣處理。』 耶？」

would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No hetaṃ, bhante".

［比丘曰：］ 「不然！ 大德！」

"No, lord.

"Taṃ kissa hetu"?

［世尊曰：］ 「何以故？」

Why is that?

"Na hi no etaṃ, bhante, attā vā attaniyaṃ vā"ti.

［比丘曰：］ 「大德！ 對於， 我等來說， 這些東西， 或非是我、 或非我所有。」

Because those things are not our self, nor do they belong to our self."

"Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

［世尊曰：］「因此，汝等比丘！凡不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

Kiñca, bhikkhave, na tumhākaṃ?

汝等比丘！何者為不屬於汝等耶？

And what isn't yours?

卍 卍 卍

第七章 ☆ 捨此五蘊

Body Isn't Yours Ⅱ *[14]*

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝等比丘！『色』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Form isn't yours...

Vedanā, bhikkhave...pe...

汝等比丘！『受』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Feeling isn't yours...

saññā, bhikkhave...

汝等比丘！『想』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Perception...

saṅkhārā, bhikkhave...pe...

汝等比丘！『行』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Thought fabrications...

viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

汝等比丘！『識』不屬於汝等者，應捨之；汝等若捨此者，永久饒益，以致幸福。

Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

卍 卍 卍

第十一品 ☆ 佛善說法

The Well-Proclaimed Dhamma [15]

☆ 六沙門果 ⇨ (1) 阿羅漢果——不受後有；(2) 不還果——斷五下分結；(3) 一來果——斷三結、薄貪、瞋、痴；(4) 預流果——斷三結；(5) 隨法行、隨信行者——趣向正覺；(6) 唯持信、唯親近者——趣向天界。

〔第十五卷 ➲〕 248. "Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(1) 汝等比丘！ 由我如是， 善說法要， 使人明瞭、 眼明、 得見、 切斷結縛——

"The Dhamma thus well-proclaimed by me is clear, open, evident, stripped of rags.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā, vaṭṭaṃ tesaṃ natthi paññāpanāya.

汝等比丘！ 依我如是， 善說法要， 使人明瞭、 眼明、 得見、 切斷結縛； 故有比丘， 證阿羅漢， 諸漏已盡、 修行成滿、 應作已作、 已棄荷擔、 逮達己利、 斷諸有結、 正智解脫， 則：『無（四聖諦）流轉， 可以施設者。』

In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags — there is for those monks who are arahants — whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis — no (future) cycle for manifestation. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(2) 汝等比丘！ 由我如是， 善說法要， 使人明瞭、 眼明、 得見、 切斷結縛——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ bhikkhūnaṃ pañcorambhāgiyāni saṃyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā.

汝等比丘！依我如是，善說法要，使人明瞭、眼明、得見、切斷結縛；故有比丘，斷五下分結，成為化生者：『不從彼世界歸還，而般涅槃者。』

those monks who have abandoned the five lower fetters are all due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(3) 汝等比丘！由我如是，善說法要，使人明瞭、眼明、得見、切斷結縛———

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

汝等比丘！依我如是，善說法要，使人明瞭、眼明、得見、切斷結縛；故有比丘，已斷三結，已微薄貪、瞋、痴，成為一來者：『為一次來此世界，而盡苦邊者。』

those monks who have abandoned the three fetters, with the attenuation of passion, aversion, & delusion, are all once-returners who, on returning only one more time to this world, will make an ending to stress. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(4) 汝等比丘！由我如是，善說法要，使人明瞭、眼明、得見、切斷結縛———

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā.

汝等比丘！依我如是，善說法要，使人明瞭、眼明、得見、切斷結縛；故有比丘，已斷三結，成為預流者：『不墮於惡趣，決定趣向正覺者。』

those monks who have abandoned the three fetters, are all stream-winners, steadfast, never again destined for states of woe, headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(5) 汝等比丘！由我如是，善說法要，使人明瞭、眼明、得見、切斷結縛——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.

汝等比丘！依我如是，善說法要，使人明瞭、眼明、得見、切斷結縛；故有比丘，隨法行（依法努力）、隨信行（依信努力）：『當趣向正覺者。』

those monks who are Dhamma-followers and conviction-followers are all headed for self-awakening. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags.

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

(6) 汝等比丘！由我如是，善說法要，使人明瞭、眼明、得見、切斷結縛——

"In the Dhamma thus well-proclaimed by me — clear, open, evident, stripped of rags —

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṃ mayi saddhāmattaṃ pemamattaṃ sabbe te saggaparāyanā”ti.

汝等比丘！依我如是，善說法要，使人明瞭、眼明、得見、切斷結縛；故有比丘，唯持信（少量信心）、唯親近（少量愛法）：『當趣向天界者。』」

those monks who have a [sufficient] measure of conviction in me, a [sufficient] measure of love for me, are all headed for heaven. This is how the Dhamma well-proclaimed by me is clear, open, evident, stripped of rags."

Idamavoca bhagavā.

世尊如此說完。

That is what the Blessed One said.

第十二品 ☆ 結語 *Epilog [15]*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

諸比丘，心滿意足、

歡喜信受世尊，所（善）宣說！

Gratified, the monks delighted in the Blessed One's words.

Alagaddūpamasuttaṃ niṭṭhitaṃ dutiyaṃ.

蛇喻經 ～譬喻品・第二經終

The Water-Snake Simile: the Second.

～《中部經典・譬喻品・*Alagaddūpamasutta* ***蛇喻經》****(MN 22, 234-248)*

☸ 認識【巴利聖典】，走出「阿含迷思」

Out of the Wood ～♡

☆ 歡迎下載【巴利聖典】多媒體光碟、《寶筏心燈》聖典導讀．心靈寶典

https://fuzi.nidbox.com/diary/read/10085262

第壹章　　感恩父母及親眷，分享給有福氣者！

Thanksgiving & Blessing

經過，數十年寒暑……

菩提僧團——身心禪林，結集「佛陀原始教法」《Pali 聖典》——

《Dhamma 法藏》、《Vinaya 律藏》、【編輯目錄】及【巴利經文及漢譯比對】等工作，皆已大致完成。

敬請流通，歡迎【校對】，或者【製成網頁】，供養十方法界，提供善信瀏覽！

願以此功德——迴向過往雙親及眷屬；

並祈願世間——深入經藏、智慧如海。

菩提僧團 心 法師 校稿於高雄【翠峰精舍】
佛曆 *2559*（西曆 *2016*）年 *7* 月 *26* 日
佛曆 *2567* 年 *5* 月 *27* 日（週一）更新

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第貳章　　關於「婆羅門教、種姓制度」

About Brahmanism & Casteism

世界上，最強勢、神祕又高明的宗教——
不是天主教、基督教、回教……而是：婆羅門教！

它不需船堅砲利（賣鴉片）、教士傳教、發麵粉、蓋醫院……
就很神祕的：將你的宗教完全掉包。
讓你信他們的神（大梵化身）、讀他們的經（梵文經典）。

在你的腦裡，植入他們的教義和價值觀。（這點基督教、回教……要慚愧了！）
甚至，連教主都可以換成他們的：大梵天神（毗盧遮那、阿彌陀佛……）。

然而，更高明的地方不止於此（將你的宗教掉包以後）：
仍神不知、鬼不覺，讓你對這一切渾然不知，以為——

還在信自己的神（大乘菩薩）、拜自己的佛（阿彌陀佛）哪！
因為迷惑、植入太深，即使人家告知真相，也不願承認。（有夠厲害～～吧？）

—— 佛曆 2559.11.17（四）大乘婆羅門教 ——
—— 佛曆 2564.5.28（五）阿含迷思 更新 ——

第一節　卡拉瑪經偈——佛陀法語 *Kesamuttisutta*

《巴利聖典》裡的原始佛法，從未教導人們要用〝比對〞的方式，來瞭解原始佛法，或閱讀佛經。

《卡拉瑪經》明確開示：〝比對〞就是魔說！

必須透過依教奉行【四聖諦】：「㊀ 惡業苦觸，和㊁ 能導致無益與苦果的原因——十種惡法；㊂ 現法樂住，和㊃ 能帶來利益與樂果的原因——十種善法」才能瞭解正法，並不是盲從〝比對〞。

《卡拉瑪經》與《四大教法經》的忠告 ☞ 〝如是我聞〞與〝比對〞不代表佛說！

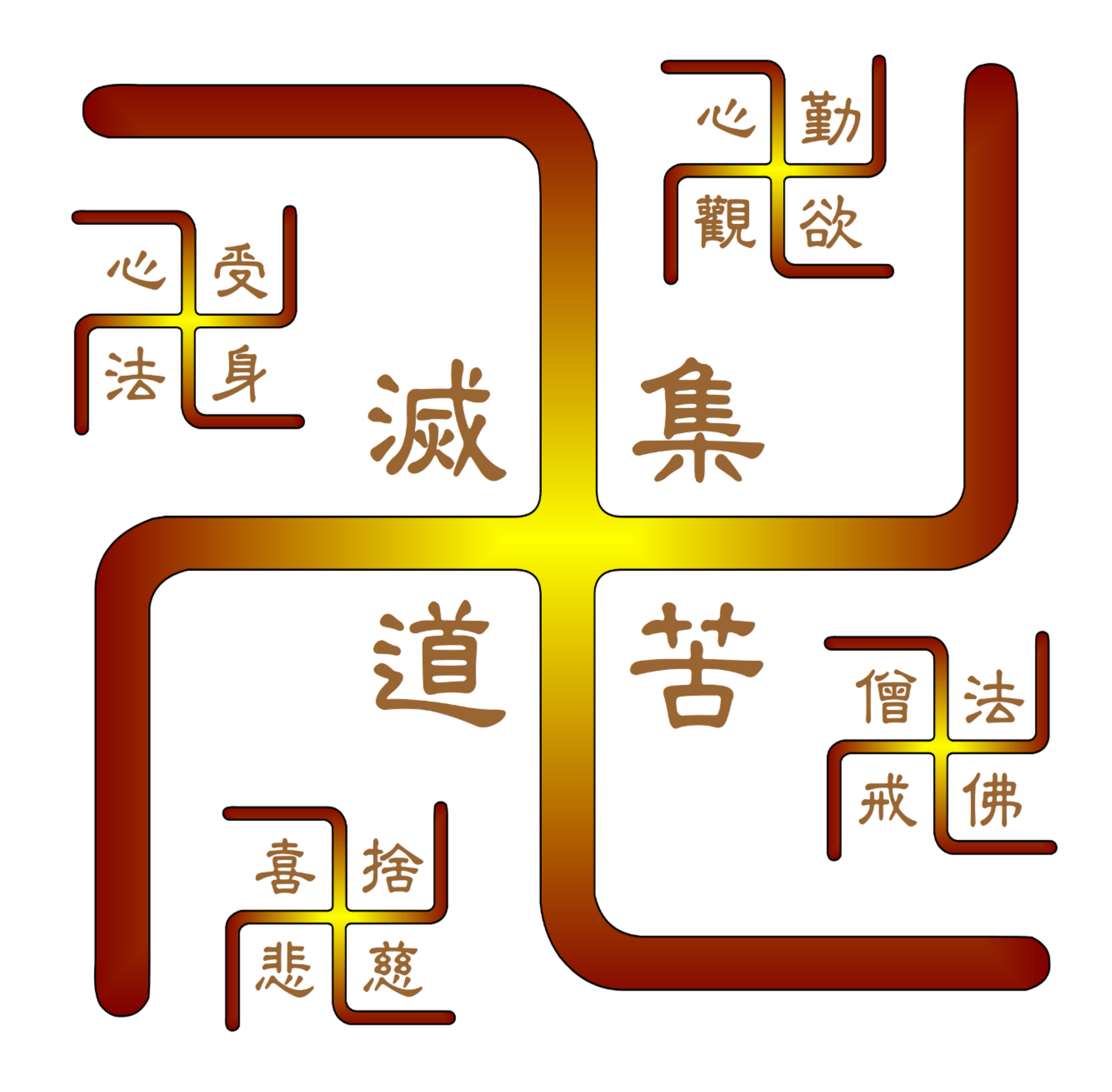
以下列出，所謂〝比對〞有十種錯誤的情況，是佛所摒棄的：

十種惡法 ⇨ ㈠ 貪心、㈡ 貪行、㈢ 瞋心、㈣ 瞋行、㈤ 痴心、㈥ 痴行、㈦ 不善、㈧ 犯罪、㈨ 聖智譴責、㈩ 苦果。

佛說：「❶ （汝等）勿信風俗——透過反覆廣告；❷ 勿輕信傳統；❸ 勿輕信聽聞；❹ 勿信因與經教相合；❺ 勿信基於推理——透過猜測；❻ 勿信基於學術研究——透過公理；❼ 勿信情況考慮周詳——似是而非；❽ 勿信見解卓越——偏見投其所好；❾ 勿信形象權威；❿ 勿信因此沙門，是我等祖師。

卡拉瑪眾！汝等若自己發現——『① ～⑦ 此法是不善，⑧ 此法是有罪，⑨ 此法已被智者所譴責，⑩ 如果接受此法，能導致無益與苦果！』卡拉瑪眾！其時，汝等則應徹底放棄（十種惡法）……。

十種善法 ⇨ ㈠ 戒心、㈡ 戒行、㈢ 定心、㈣ 定行、㈤ 慧心、㈥ 慧行、㈦ 祥善、㈧ 無過、㈨ 聖智稱讚、㈩ 樂果。



卡拉瑪眾！汝等若自己發現——『① ～⑦ 此法是善，⑧ 此法是無罪，⑨ 此法已被智者所稱讚，⑩ 如果接受此法，能帶來利益與樂果！』卡拉瑪眾！其時，汝等則應具足安住（十種善法）！」

～《增支部經典．三集．五十經篇之二．大品．*Kesamuttisutta* 卡拉瑪經》*(AN 3.66)*

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第二節　檢驗「四大教法」——
〝如是我聞〞不可代表佛說！ *4-Checking*

☆ 最早出現：「佛經卷首須置〝如是我聞〞」的文獻記載，並非佛經，反而是龍樹（婆羅門種）的《大智度論》。龍樹說「性空」、教人要放空，自己一點也不空，素有「千部論主」之美稱，不但造論特多，偽造大量梵語佛典；為掩人耳目，更杜撰：「釋尊對阿難言，須於經典卷首加上〝如是我聞〞」的說法。好愚弄、取信於一般凡夫眾生，令其偽造、竄改佛經的奸計得逞！

1.　檢驗「比丘所說」教法
Checking Buddha's Preaching by Bhikkhu

〔㈠ **比丘所說「非法、非律！」** ☞ *Bhikkhu wrong view* 〕

世尊如是曰：「諸比丘！世間有比丘，作如是語，聞說：

『賢友！我從世尊面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）

律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（比丘所說之傳承）。

〔㈡ **比丘所說「如法、如律！」** ☞ *Bhikkhu right view* 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）此比丘所正解。』

諸比丘！此為第一大教法（比丘所說教法之檢驗），應憶念不忘——永久受持。

卍　　卍　　卍

2. 檢驗「僧團所說」教法

Checking Buddha's Preaching by Sangha

〔㈢ **僧團所說「非法、非律！」** ☞ *Sangha wrong view* 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有僧團共住、有長老、有上首（領袖），我從彼僧團面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

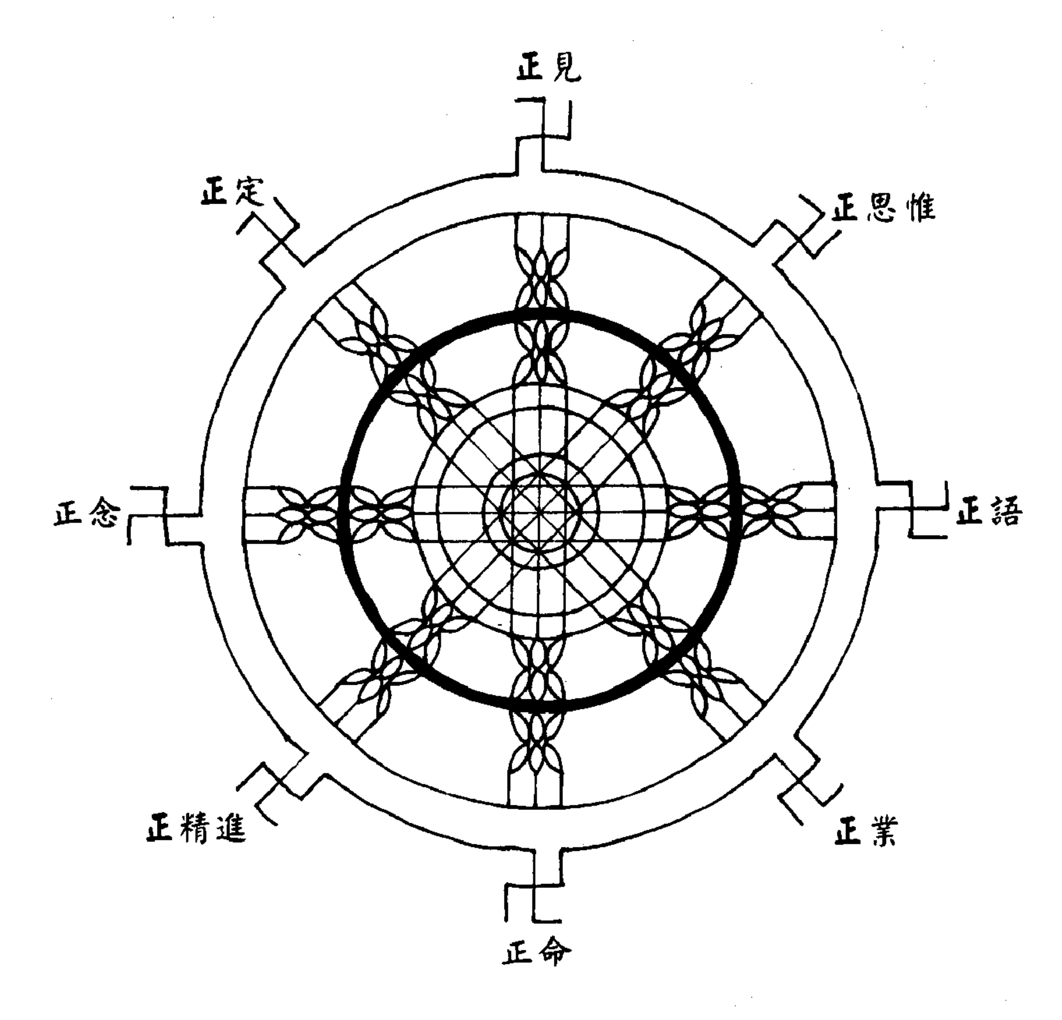
諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）被僧團所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（僧團所說之傳承）。



〔㊃ **僧團所說「如法、如律！」** ☞ *Sangha right view* 〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼僧團所正解。』

諸比丘！此為第二大教法（僧團所說教法之檢驗），應憶念不忘——永久受持。

卍 卍 卍

3. 檢驗「多數教派所說」教法

Checking Buddha's Preaching by Mainstream

〔㊄ **多數教派所說「非法、非律！」** ☞ *Popular wrong view* 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有眾多長老比丘共住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼等長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼等（多數教派之）長老所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（多數教派所說之傳承）。

〔㈥ **多數教派所說「如法、如律！」** ☞ *Popular right view*〕

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼等（多數教派之）長老所正解。』

諸比丘！此為第三大教法（多數教派所說教法之檢驗），應憶念不忘——永久受持。

卍　　卍　　卍

4. 檢驗「非主流所說」教法

Checking Buddha's Preaching by Non-Mainstream

〔㈦ **個別傳承所說「非法、非律！」** ☞ *Personal wrong view* 〕

復次，諸比丘！世間有比丘，作如是語，聞說：

『賢友！於知名某者住處，有某一長老比丘居住，多聞而傳承阿含（聖教）、憶持正法（經藏）、憶持聖律（律藏）、憶持論母（論藏），我從彼長老面前親聞於此，現已受持——此是正法、此是聖律、此是師尊聖教。』

諸比丘！對於彼比丘所說，既不可以歡喜、也不可以拒絕。

既不歡喜、也不拒絕，應妥善了解其文句，並深入（巴利）經藏中尋求完整無誤之詳細說明、且於（巴利）律藏中尋求完整無誤地教導開示。

若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明既不被收錄於（巴利）經藏中，而且教導不被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實非世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼（個別傳承之）長老所誤解。』

諸比丘！因此汝等應捨棄於此錯誤（個別傳承所說之傳承）。

〔㈧ **個別傳承所說「如法、如律！」** ☞ *Personal right view* 〕

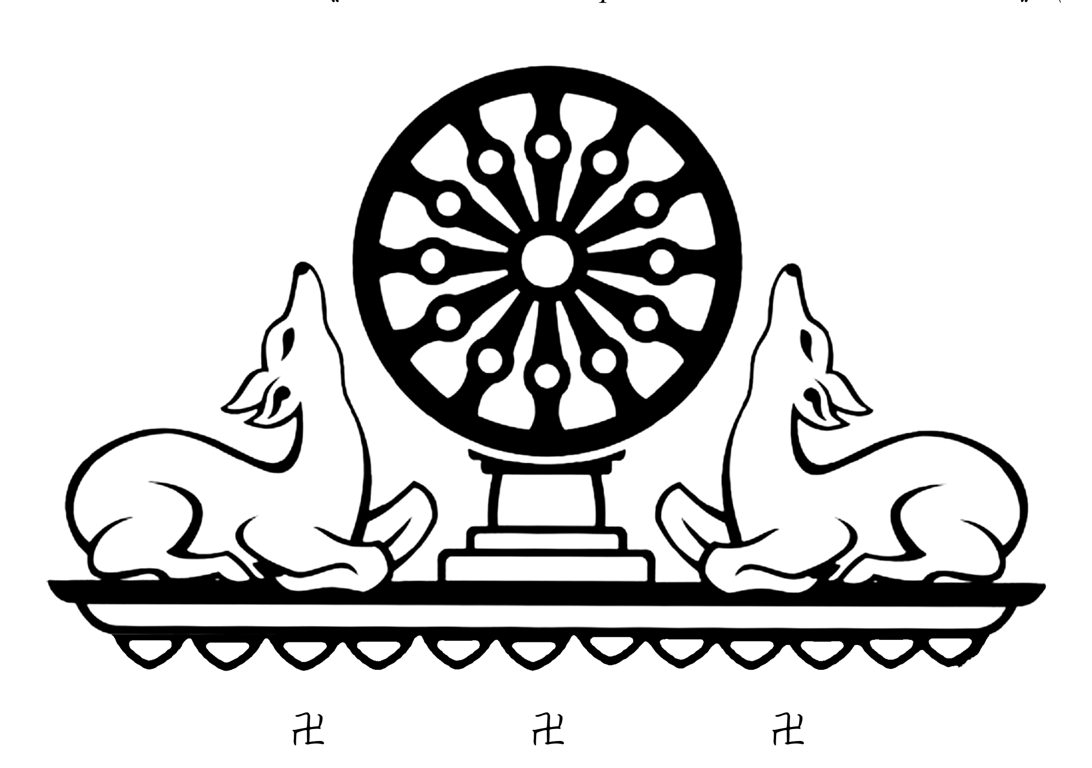
若其（文句）在用心進入經藏中瞭解說明、用心在律藏中尋求教導以後；說明不但被收錄於（巴利）經藏中，而且教導被發現於（巴利）律藏中，有此依據，可以去下結論，告知：

『此確實是世尊（應供阿羅漢、獨覺自現證、平等正覺者）之法語；而且，這是（聖教已被）彼（個別傳承之）長老所正解。』

諸比丘！此為第四大教法（個別傳承所說之檢驗），應憶念不忘——永久受持。

諸比丘！此等是『四大教法』（之檢驗），應憶念不忘——當如是永久受持。」

～《長部經典．*Mahāparinibbānasutta* 大般涅槃經》*(DN 16, 188)*



卍　卍　卍

第參章 無常歲月～～走出迷思

Out of the Mahayana Brahmanism

第一節 【巴利聖典】簡介——前言 *Brief Introduction*

☆ 阿含（ Āgamā ） ⇒

佛世以後，阿含是所有聖教傳承的簡稱。
原來意思：這佛法是從別人那裡聽來的！
是否正確？不敢保證——
要自己從經律當中去核對。
如《四大教法經》中所說。

☆ 九部經（九分教） ⇒

(1) 契經（巴利聖典：比丘波羅提木叉、比丘尼波羅提木叉、相應部經典、長部經典、中部經典、增支部經典）；
(2) 應頌（應該背誦：小誦經、法句經、經集）；
(3) 記說（契經解說：聖律、大義釋、小義釋）；
(4) 偈經（偈頌詩句：長老偈、長老尼偈）；
(5) 自說經（佛自開示）；
(6) 如是語（聞佛開示）；
(7) 本生譚（佛教故事：天宮事、餓鬼事）；
(8) 未曾有法（解說教義：無礙解道）；
(9) 智解（教理問答：導論、三藏知津）。

～《增支部經典・五集・正法品・*Dutiyasaddhammasammosasutta* 忘失正法之二經》*(AN 5.155)*

卍 卍 卍

☆ 法（ Dhamma ） ⇛
佛世時代，法是屬於《九部經》的《應頌》部份；
《應頌》是指佛法當中『應該背誦』的法句偈語。
其中包含：《小誦經》、《法句經》、《經集》。
佛世以後二百年間，仍然傳承正法律的原始僧團——
為解釋小誦經、法句經、經集，故結集了《經藏》。

☆ 律（ Vinaya ） ⇛
佛世時代，律是『生活規範』，
後世才引申為『解釋戒的經』；
佛世以後二百年間，仍然傳承正法律的原始僧團——
為了解釋兩部律的《戒本》，所以結集了《律藏》。

☆ 論母（ Mātikā ） ⇛
字義叫做：法義大綱，現今論藏的原始雛型。
論藏：不代表佛說，是早期部派論師的觀點。
佛陀時代只有法（ Dhamma ）和律（ Vinaya ）；
並沒有〈偽〉論（即阿毗達摩 Abhidhamma ）——
但是在指導學生背誦法義時，可能會需要大綱；
類似考試作弊的小抄，這就是『論母』的來源。

卍 卍 卍

☆ 正法久住的五個因緣 ⇛

① 佛弟子恭敬地來聽聞佛法；
② 佛弟子恭敬地來學習佛法；
③ 佛弟子恭敬地來回憶佛法；
④ 佛弟子恭敬地來觀察所回憶的法義；
⑤ 佛弟子恭敬地知解法義以後，而來修習法隨法行的佛法。

～《增支部經典・五集・五十經篇之四・正法品・*Paṭhamasaddhammasammosasutta* 忘失正法之一經》*(AN 5.154)*

☆ 忘失五法的五個因緣 ⇛

(1) 不通達巴利聖典；
(2) 不詳細為人說法；
(3) 不教導他人說法；
(4) 不詳細解讀法義；
(5) 不修習內觀法義。

～《增支部經典・五集・正法品・*Dutiyasaddhammasammosasutta* 忘失正法之二經》*(AN 5.155)*

☆ 破壞正法的五個因緣 ⇛

① 顛倒經文；
② 難以調教；
③ 不敬傳承；
④ 豐富積蓄；
⑤ 破和合僧。

～《增支部經典・五集・五十經篇之四・正法品・*Tatiyasaddhammasammosasutta* 忘失正法之三經》*(AN 5.156)*

☆ 淘汰沙門的污染 ⇛

① 剔除假和尚（栽培良田譬喻）；
② 剔除假佛教（簸揚糠秕譬喻）；
③ 剔除假道場（水管取材譬喻）。

～《增支部經典・八集・初五十經篇・慈品・*Kāraṇḍavasutta* 沙門之莠經》*(AN 8.10)*

綜合以上聖典的敘述，我們得到如下的結論：

⑴ 【巴利聖典】不是「北傳婆羅門教」的《阿含經》、也不像「南傳佛教」的〈偽〉論《阿毗達摩》或「一經一論」的【梵文經典】！

⑵ 【巴利聖典】代表，原始佛法「正法」與「聖律」的第一手資料～～佛陀最後的教說：「正法與聖律，於我滅後，當為，汝等之大師！」

⑶ 【巴利聖典】每部經典，皆有歷史、文獻記錄，翔實可信、嚴謹可考；每卷經文，前後關聯、次第井然，多達二萬三千三百二十四卷，皆有重點、主題，有如，完整體系的《佛法教材》、生動活潑的《聖境旅人書》。

《佛遺教經》姚秦 三藏法師 鳩摩羅什 譯【菩提僧團、心 法師 整理】（佛垂般涅槃略說教誡經 *The Buddha's Last Bequest*）

佛陀最後的教說，與【巴利聖典】可以互相對照，所說完全一致！

《佛遺教經》證實：「四聖諦」才是佛法的核心；而非，後來，摻雜婆羅門教思想之「大乘教」，與其衍生之「阿彌陀佛」，或「密教」信仰！

《聖典選讀》追隨諸佛古道～忘失正法等經【剔除假佛教】 *Dhammasammosasutta.pdf*
https://archive.org/details/palishengdian04_007

《聖典選讀》忘失正法等十七經【剔除假佛教】

《聖典選讀》*Dhammasammosasutta*

追隨諸佛古道～忘失正法等經

巴漢對照 佛曆 2563. 11. 9 菩提僧團 *Ven. Devacitta* 整理
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.
皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者
To Make Offerings to Supreme Buddha, Dhamma, Holy Scriptures.
供養——無上世尊、無上法身、無上舍利



巴利聖典 *palitxt@gmail.com* ✍ *https://sites.google.com/site/palishengdia*

《聖典選讀》拘迦利謗聖等經【提婆達多派非佛說】

《聖典選讀》*The Pali Selected Readings*

追隨諸佛古道～拘迦利謗聖等經

巴漢對照 佛曆 2563. 11. 9 菩提僧團 *Ven. Devacitta* 整理
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巴利聖典 *palitxt@gmail.com* ✍ *https://sites.google.com/site/palishengdian*

《聖典選讀》追隨諸佛古道～拘迦利謗聖等經【提婆達多派非佛說】 *The Pali Selected Readings.pdf*
https://archive.org/details/palishengdian04_008

卍 卍 卍

第二節　走出「彌陀傳說」

Out of the Amitabha Brahmanism

漢地被〖婆羅門教〗假冒佛教，矇混了二千多年，【巴利聖典】的出現，該是「佛陀正法」覺醒的時刻了！

由馮馮居士的《耶穌基督在印度西藏足跡的追尋》不難得知，大乘的彌陀信仰，事實上是基督宗教的一個分支：

「我們也可以很清楚地，看到彌陀的光環，就是這樣，從阿含經中，逐一摘取波斯的寶石鑲嵌出來的……但是，最後要表達的結論，還是諸行無常、苦、無我……。

如果，您不走出彌陀的光環來，怎麼能夠看到原始的法義呢？……還是，要用理性來檢視這些寶石的原產地——波斯與阿含經？」

～節錄自《走出彌陀的光環》曾銀湖 居士

在走出「彌陀傳說」的同時，何不放下「阿含迷思」呢？

☞ ❶ 阿含經，分散於各部派，沒有次第、又不完整；並且，由於翻譯者對原始佛法，不甚了解，所翻字句，令人生澀難懂，又混充不少大乘思想及其他經論者，例如：《雜阿含經》混以《無憂王經》！

在所有漢譯《雜阿含經》中，竟找不到四神足、四正勤，「根相應」亦殘缺不全，三十七道品的順序、卷次錯亂，又不完整，就像，朝代錯亂、枯燥乏味的歷史教科書，漫無頭緒、令人費解；所以，歷代經論家，對阿含經皆不甚重視！

然而，近代《阿含經》，為何又重新受到重視？
答案：是因為「巴利聖典」的出現！

當《阿含經》的字句，難以閱讀時，就把「巴利聖典」的字句，照搬上去！恰如斷手、斷腿的人，需要義肢才能走路一樣！

☞ ❷ **反觀「巴利聖典」，有如，詳實有序、生動活潑的聖境旅人書，提綱挈領、事半功倍——多達二萬三千三百二十四卷，每卷經文，前後順序、次第井然，三十七道品，相當完整；而且，每卷經文，皆有重點、主題。**

例如：《大念住經》，是「四念住」的詳細說明，而其他經卷，因所敘述重點不同，只能一筆帶過；如果，遺漏《大念住經》，二萬多卷的「巴利聖典」就如缺手、斷腿，有關「四念住」的項目，將無法令人了解！

「巴利聖典」體系之完整、次第之分明，是歷代聖者、阿羅漢，精心的結集、編排，是留給世人最珍貴的禮物！
所以，對於「巴利聖典」應有系統的研讀，才能獲得，正確的見解，與最大的益處。

千萬，不可把祂，拿來當作：

修補混淆「婆羅門教」思想之《阿含經》的工具；才是，對「巴利聖典」莫大的恭敬與尊重！

現在，正是放下《阿含經》，走出「阿含迷思」；重新認識「巴利聖典」、回歸「佛陀正法」的時刻了！

第三節　走出「阿含迷思」

Out of the AGAMA Brahmanism

佛法（最現實的因果） ≠ 巴利語轉寫（紙上談兵）

附佛外道說：

「巴利文（師按：巴利語並非文字，應是巴利語轉寫）只存在於原始佛教，大乘用的是梵文。

（師按：『大乘』外道非佛法，應正名為『大乘婆羅門教』，他為什麼提到梵文、印度古語與其他宗教等不相干的哲學迷思呢？）

我對印度古語與宗教哲學，比一般人清楚，我在研究所唸了三年古典梵文，並修了許多有關印度哲學的課。在此之前，我已唸了很多年的佛學，我是比一般人知法的……。

（師按：原來他錯把馮京當馬涼，浪費時間於——這些像是婆羅門教、景教、拜火教等外道的迷思，把『大乘婆羅門教』當成是『正法』或『佛學』來研究；
然而『法說非法、非法說法』真正【原始佛法】反而變成他口中的『小乘』了？所以他誤人誤己地以為『比一般人知法……』。）」

法師對附佛外道說：

「我想確定你到底所學習的是（原始）佛教的巴利語……還是（大乘）婆羅門教的呢？

原因是佛陀時代，就像我們現代一樣，是的！
比方說：我們現在說漢語、閩南語、英語……

可是不見得說這些話的人，都是佛教徒：是一樣的道理！

可見，了不了解佛法，最關鍵的還不是語言這個工具。

而是觀念：
❶ 有沒有「以戒為師」？（戒如：佛法僧戒四不壞信、倫理道德等等！）
❷ 有沒有「依教奉行」？（教如：四聖諦、八正道、戒定慧、智仁勇三達德等等！）

因為，在佛陀時代即使是外道，也是聽懂巴利語的——
但是！為什麼他們都無法成就正覺呢？

那些，後來咬文嚼字、把原本純淨的佛法——
搞得支離破碎的論師們，那就更不用說了！

★ 所以，原始的佛法不在文字上，而在【根本法義】上，因為：
同樣的文字，給不懂法義的人看，還是會看不懂，甚至會誤解的！」

Brahma 梵 ≒ Brahman 婆羅門，實為同一字之不同翻譯。

誰會捨棄佛陀說法的語言「巴利語」——古印度拘薩羅和摩揭陀地區的方言，而使用「梵語」——「婆羅門教」之語言，記錄佛經呢？
答案很明顯：若不是「婆羅門教」徒；就是，偽稱歸附佛法，而實際上，仍是「婆羅門教」徒的「附佛外道」！
由此看出：「梵語」、「梵文」與「婆羅門教」之關係，如此密切；所有梵文經典，自然，充斥「婆羅門教」思想、成為「婆羅門教」之經典，並無令人意外之處。

而漢地，絕大多數之佛經，皆譯自「梵文」，所謂：梵文「佛經」，若不混淆「婆羅門教」（婆羅門 ＝ 梵 ＝ 清淨本性）之思想，那才是奇怪之至！

近代，某些學人，不肯捨棄譯自「梵文」，充斥「婆羅門教」思想之《阿含經》；想了解原始佛法，卻又捨棄「巴利聖典」而不讀。美其名為〝比對〞，竟拿「巴利聖典」隻字片語，當作修補《阿含經》之工具！

恰似：「拆卸新車零件，拿來修補破車，實是愚人作為！」

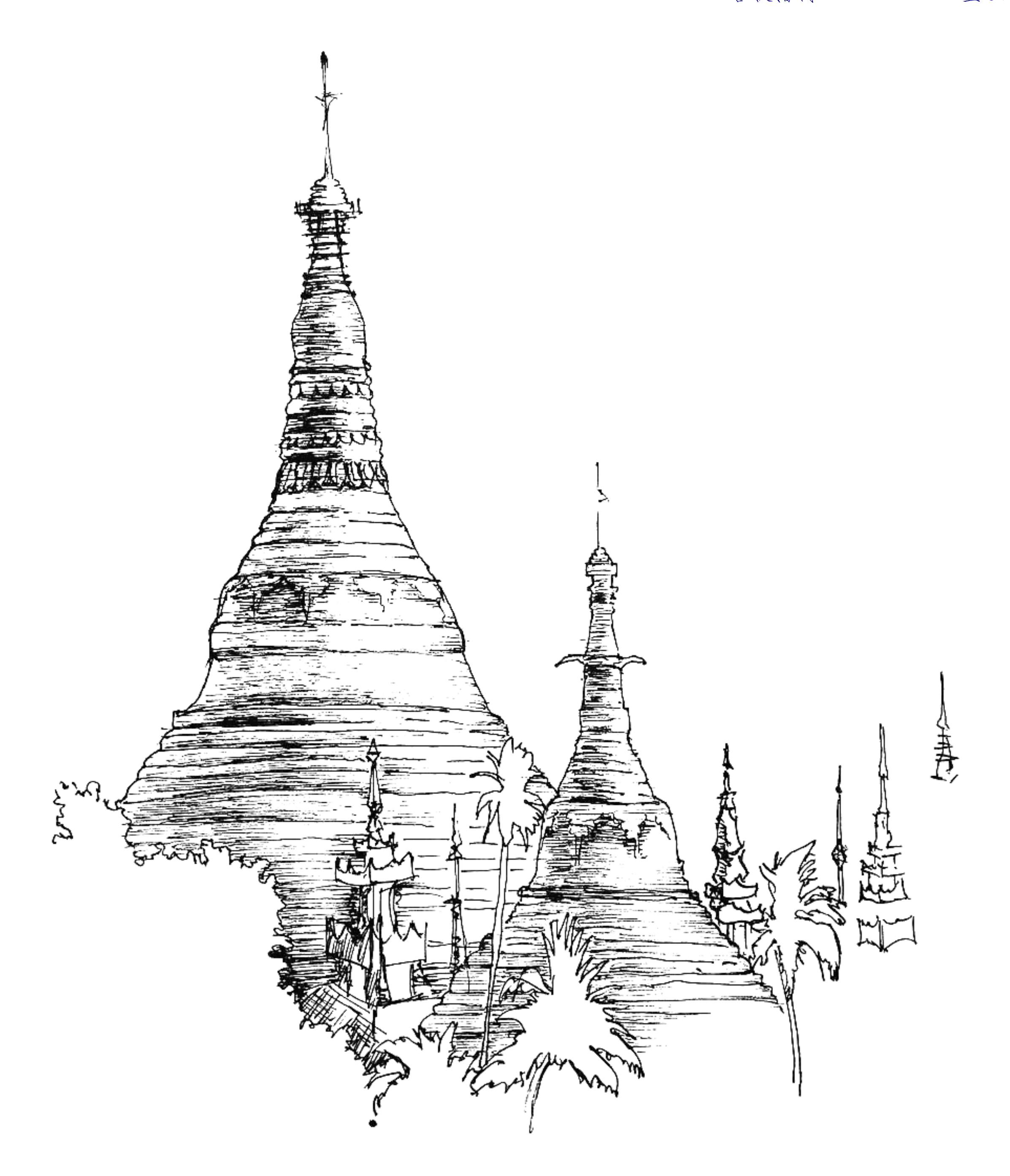
究其原因，無他，只不過是想，持續保有：源自「婆羅門教」之思想 ⇒ 梵 ＝ 清淨本性、佛性、空性、如來藏、中觀、真我、本體（實相）……等思想，令其，借屍還魂罷了！

《佛遺教經》世尊三唱：「汝等若於，苦等四（聖）諦，有所疑者，可疾問之；毋得懷疑，不求決也！」

然而，至今學佛人，對於佛陀法語——「巴利聖典」，所闡述之佛法核心——「四聖諦」要義；依然無知、不求甚解、無人問津或關注！

所以，若真想認識「原始佛法」、了解「四聖諦」真理；有必要重新、有系統的閱讀「巴利聖典」，才是目前最迫切、最重要的工作！

卍　　卍　　卍



第四節　走出「緣起誤區」

Out of the Nagarjuna Brahmanism

☆ 「空性」思想實是婆邏門教的一個分支，試想：「空性創造」與「梵天創造」有何不同？

☆ 緣「生」而有「老死」，生、老死互為互補的條件，「生」和「老死」雖然「相對性」，但其關係，卻是「絕對性」的真理！佛陀稱祂為「四聖諦」。

☆ 龍樹（婆羅門種）的詭辯、矯亂──《中論》第二十四品：
「『眾因緣生法，我說即是空；亦為是假名，亦是中道義。』……何以故？眾緣具足，和合而物生；是物屬眾『因緣』，故『無自性』。『無自性』故空，空亦復空；但為：引導眾生故，以『假名』說。離有、無二邊，故名為：『中道』。」

① 緣生法 ≠ 無自性 ≠ 空；

② 緣生法 ≠ 無自性 ≠ 假名；

③ 緣生法 ≠ 無自性 ≠ 中道義。

✗ 錯亂的把「緣生法」，解釋成「無自性」；「無自性」，更不是「空假中」，而是，龍樹的詭辯！ ～☹

「無自性」只是「無」自性、「否定」自性，並不能說明「依存」的「相對性」（也就是說：緣起、因果關係）；所以，難怪會落入：空、有、亦空亦有（空有不二、真空妙有）、非空非有（不一不異、不常不斷）……等對立，獨斷式的「常見」或「斷見」。

✔ 〝相對性〞 ⇒ 是名：「緣起」，〝緣起〞 ⇒ 才是「中道義」！ ～☺

第五節　三個愚人，正法覆滅！

Out of the Upanishad Brahmanism

☆ 「緣起」是「相對性」施設——四聖諦：「此有故彼有（苦），此生故彼生（集）；此無故彼無（滅），此滅故彼滅（道）。」

～《因緣相應・伽拉羅剎利品・*tumhasutta* 非汝之物》*(SN 12.37)*

⑴ 佛滅後三百年（西元前 150），迦多衍尼子（婆羅門種）造〈偽〉論《阿毗達摩發智論》：將一切法，說成實「有」。破壞緣起「相對性」，正法淪為「像法」。

⑵ 佛滅後七百年（西元 150～250），龍樹（婆羅門種）造《中論》：將一切法，說成無自性「空」。破壞緣起「相對性」，像法淪為「末法」。

⑶ **佛滅後一千二百年（西元 700～750），商羯羅（婆羅門種），仿效中觀辯證，創不二一元論，改革婆羅門教，為印度教，註解《奧義書》：將性「空」，說成「上梵」，將緣起「有」，說成「下梵」，論破、取代佛教。佛滅後一千七百年（西元 1205）回教入侵，末法覆滅！**

卍　　卍　　卍

1. 【正法混亂之五因】

5-Cause Of Semblance Dhamma Arising

「迦葉！像法之世生時，則有正法之滅！
迦葉！地界不能令正法滅；
水界不能令正法滅；
火界不能令正法滅；
風界不能令正法滅。
但是，彼等愚人生之時，能令此正法滅！
迦葉！譬如，除非船之先沉；
迦葉！否則，正法不應有滅！

迦葉！有此等五法存在，將導致正法退墮、混亂、滅沒！

五者何耶？
迦葉！於此，有比丘、比丘尼、優婆塞（信士）、優婆夷（信女）等：『❶ 不尊重師（佛）、住不隨順，❷ 不尊重法、住不隨順，❸ 不尊重僧伽、住不隨順，❹ 不尊重學（戒）、住不隨順，❺ 不尊重定、住不隨順。』」

～《迦葉相應・迦葉品・*Saddhammappatirūpakasutta* 像法》*(SN 16.13, 156)*

卍 卍 卍

2. 【阿賴耶識？離開因緣，識即不生！】

Out of the Alaya Brahmanism

☆ 世尊對於主張：「清淨本性、佛性、空性、阿賴耶識、如來藏、中觀、真我、本體、實相……等思想」之學者，一記棒喝！

☆ 不可以五蘊、六塵見「如來」；但是，若離開五蘊、六塵，亦無法見「如來」！

☆ 在這裡，不是說「五法蘊身、佛性、空性、阿賴耶識」有無的問題？而是說明——如果執取任何一法為「有」或「無」，都不叫做「涅槃真理」！

「荼帝！汝實生如是惡見耶？『予實如是，理解從世尊所說之法，即：此識流轉、輪迴；而且，常保持自己之同一性也。』」

荼帝曰：「世尊！予實如是，理解從世尊所說之法，即：此識流轉、輪迴；而且，常保持自己之同一性也。」

世尊曰：「荼帝！如何其識？」

荼帝曰：「世尊！此語，即：『所受者，於此處、彼處，受善、惡業之果報。』」

世尊曰：「愚痴人！汝實在從哪裡知道？我如此說法耶？

愚痴人！識由緣生，予豈非以種種法門，說：『離開因緣，識即不生！』否？

然，愚痴人！汝自己誤解、誣謗我等、傷害自身、又多生非福。

愚痴人！此將為汝，帶來長夜傷害、苦惱不幸福也。」



～《中部經典・雙大品・*Mahātaṇhāsaṅkhayasutta* 愛盡大經》*(MN 38, 398)*

卍　卍　卍

第六節　佛陀修學過程？證知「四聖諦義」！

The 4-Noble Truths' Vipassana

☆ 世尊現等覺 ⇒ 是因為如實證知五取蘊之四聖諦（而非四攝、六度波羅蜜）！

☆ 世尊〝發現〞相對緣起、四聖諦：「❶ 此有故彼有（苦），❷ 此生故彼生（集）；❸ 此無故彼無（滅），❹ 此滅故彼滅（道）。」 ⇒ 何有故有老死（苦）耶？緣何而有老死（集）耶？……① 有生故有老死（苦）！② 緣生而有老死（集）！……何無故無老死（滅）耶？何滅而有老死滅（道）耶？……③ 無生故無老死（滅）！④ 生滅而有老死滅（道）！……。

卍　　卍　　卍

1. 【四聖諦義——洞察五蘊生滅】

Insight Into 5-Aggregates' Birth & Death

「諸比丘！因為不隨覺、不洞察『四聖諦』，我與汝等，長久以來，流轉於生死。四者何耶？

❶ 諸比丘！因為不隨覺、不洞察：『苦聖諦』，我與汝等，長久以來，流轉生死。

❷ 諸比丘！因為不隨覺、不洞察：『苦之集聖諦』，我與汝等，長久以來，流轉生死。

❸ 諸比丘！因為不隨覺、不洞察：『苦之滅聖諦』，我與汝等，長久以來，流轉生死。

❹ 諸比丘！因為不隨覺、不洞察：『到達苦滅之道聖諦』，我與汝等，長久以來，流轉生死。」

～《長部經典．*Mahāparinibbānasutta* 大般涅槃經》*(DN 16, 155)*

卍　　卍　　卍

2. 【尋佛古都——不死道跡】

The Way Leading To the Cessation Of Stress

☆ 並不是「無」苦、集、滅、道，「超越時空」的不死道跡 ⇒ ❶ 正見、❷ 正思惟、❸ 正語、❹ 正業、❺ 正命、❻ 正精進、❼ 正念、❽ 正定。

「諸比丘！同此，我發現過去正覺者，通行之古道、古徑。諸比丘！過去諸佛，通行之古道、古徑者何耶？此即八聖道分，如是：『❶ 正見、❷ 正思惟、❸ 正語、❹ 正業、❺ 正命、❻ 正精進、❼ 正念、❽ 正定』。

諸比丘！此乃過去正等覺者，通行之古道、古徑。

⑫ 追隨其道，隨其道而行，則知『老死』，知老死之集，知老死之滅，知趣滅老死之道跡；

⑪ 追隨其道，隨其道以行，則知『生』，知生之集，知生之滅，知趣滅生之道跡；

⑩ 追隨其道，隨其道以行，則知『有』，知有之集，知有之滅，知趣滅有之道跡；

⑨ 追隨其道，隨其道以行，則知『取』，知取之集，知取之滅，知趣滅取之道跡；

⑧ 追隨其道，隨其道以行，則知『愛』，知愛之集，知愛之滅，知趣滅愛之道跡；

⑦ 追隨其道，隨其道以行，則知『受』，知受之集，知受之滅，知趣滅受之道跡；

⑥ 追隨其道，隨其道以行，則知『觸』，知觸之集，知觸之滅，知趣滅觸之道跡；

⑤ 追隨其道，隨其道以行，則知『六入』，知六入之集，知六入之滅，知趣滅六入之道跡；

④ 追隨其道，隨其道以行，則知『名色』，知名色之集，知名色之滅，知趣滅名色之道跡；

③ 追隨其道，隨其道以行，則知『識』，知識之集，知識之滅，知趣滅識之道跡；

② 追隨其道，隨其道以行，則知『行』，知行之集、知行之滅、

① 知趣行滅之『道跡』。

知此，我以示比丘、比丘尼、優婆塞、優婆夷。諸比丘！如是梵行繁榮、增廣，示知眾多人等，予增大，依人天而善說示。」

～《因緣相應・大品・*Nagarasutta* 諸佛古道》*(SN 12.65)*

卍 卍 卍

第七節　「正法」與「聖律」——回顧佛陀教法興衰史

Scripture & History

1.　巴利語系 ☞ 「法藏」簡介～

Introduction Of Pali Sutta-Pitaka

巴利語，是古印度拘薩羅和摩揭陀地區的俗語、佛陀時代說法的語言。

【巴利聖典】最初僅有《法藏》（即經藏）與《律藏》，並無所謂〈偽〉《論藏》（阿毗達摩）！

《大般涅槃經》(DN 16, 216)：「阿難！依我為汝等，所說之『（正）法與（聖）律』，於我滅後，當為，汝等之大師。」

佛陀於西元前489年入滅後，聖弟子們將《法藏》（即經藏），分成五個部份——

❶ 較長篇幅的經文，編列在《長部經典》；

❷ 中等篇幅、不長不短的經文，編列在《中部經典》；

❸ 較短篇幅的經文，編列在《小部經典》；

❹ 其他，依據蘊、處、界，專題式分類，則編列在《相應部經典》；

❺ 此外，還編列了一套百科全書形式的《增支部經典》，由一至十一作為索引。

《法藏》（即經藏）至此，大體完備！

卍　卍　卍

2. 巴利語系 ☞ 「律藏」簡介～

Introduction Of Pali Vinaya-Pitaka

巴利律藏，也分成五個部份——

❶ 《比丘類》輯錄，有關《比丘戒本》二二七條戒，每一條戒，制戒因緣與解說；

❷ 《比丘尼類》輯錄，《比丘尼戒本》三一一條戒，每一條戒，制戒因緣與解說；

❸ 《大品》輯錄，有關僧伽各項生活，例行事宜、重大議題，如：布薩誦戒、入雨安居、自恣悔過、穿功德衣、僧伽會議等之規定；

❹ 《小品》輯錄，有關僧伽議事、處罰方式、滅諍原則、瑣碎事宜之補充規定；

❺ 《附隨》輯錄，其他分類摘要、列舉綱要、補充說明，宛如戒律之補充教材。

卍 卍 卍

3. 巴利語系 ☞ 「南傳佛教」簡介～

Introduction Of Pali Abhidharma

〈偽〉《論藏》（阿毗達摩）的由來——

西元前 271～150 年，北方摩揭陀國孔雀王朝阿育王，在暴政統治後，推行仁政。

所以，需要主張「一切法實有」，像是：

⑴〈偽〉《論藏》（阿毗達摩）創始者富樓那（並非十大弟子之一，為同名或假託者）、⑵迦多衍尼子（婆羅門種）的〈偽〉論《阿毗達摩發智論》（實際上，源自外道勝論派「婆浮陀迦旃延」的原子理論）等教義，用以安撫、規範人心。

現在的「南傳佛教」嚴守戒律，並且，依據巴利語系〈偽〉論《阿毗達摩》思想，為富樓那、迦多衍尼子的繼承者：

① 西元前 273 年，阿育王派遣其子摩哂陀長老，首次將巴利語系之佛教傳入錫蘭島；

② 西元 1058 年，傳入緬甸蒲甘王朝；

③ 西元 1361 年以後，由錫蘭島更陸續傳入泰國、柬埔寨、寮國等國家。

卍 卍 卍

4. 梵文語系 ☞ 「北傳婆羅門教」簡介～

Sanskrit Mahayana Brahmanism

西元 150 年以後，南方憍薩羅國主娑多婆訶（引正王），採納龍樹（婆羅門種）的「空性思想」。

作為：推行愚民政策、剷除舊勢力，以及宗教與政治鬥爭之工具！

龍樹說「性空」、教人要放空，自己一點也不空，將婆羅門、佛教、耆那教思想，融為一爐，曾偽造大量梵文經典。

他造論特多，素有「千部論主」之美稱，縱橫古今、無出其右！

因此，他將阿育王時期，巴利語系之佛教，貶稱為「小乘」；而其梵文語系之南方新興宗教，則自稱為「大乘」。

四、五世紀時，無著、世親（婆羅門種）兄弟，由龍樹的「空性思想」，更進一步發展出「三界唯心、萬法唯識」之瑜伽行派。

現在的「北傳婆羅門教」，依據「空性思想」與「唯心唯識」，為龍樹、無著、世親等，梵文語系新興宗教的繼承者。

卍 卍 卍

5. 梵文語系 ☞ 「藏傳婆羅門教」簡介～

Sanskrit ESOTERICA Brahmanism

西元 700～750 年，商羯羅（商卡拉 Shankara，婆羅門種），延續「大乘」唯心論，仿效中觀辯證，倡不二一元論，改革婆羅門教「吠檀多派 Vedanta」，成為「印度教」（新婆羅門教），狂註《奧義書》——

將性「空」，說成「上梵」；將緣起「有」，說成「下梵」。論破「空性思想」、取代「大乘」教義，復興了主張「種姓制度」的吠陀傳統。

於是，大批印度「大乘」教徒，紛紛改信印度教；「密教」信徒，以混合婆羅門教、男女雙修方式，獲得苟延殘喘；般若但亦方便，戒律蕩然無存！

西元 747 年，藏王迎請寂護、蓮華生、蓮華戒，並與漢地禪宗「大乘」教義辯論，後者敗退，奠定西藏「密教」基礎。

西元 1203 年，回教入侵，燒毀「密教」最後據點超戒寺；印度「密教」徒逃往尼泊爾、西藏等地避難。

西藏接收超戒寺大量典籍後，便傳承了密教教學的傳統，形成以「密教」為主流的「藏傳婆羅門教」。

卍 卍 卍

第八節 【思想梵化】與「種姓制度」關係密切——結語 *Conclusion*

⑴ 迦多衍尼子、龍樹、無著、世親、商羯羅……這些，改變佛教的關鍵人物，為何，剛好都是「婆羅門種姓」呢？

可見，絕非偶然、亦非巧合！長久以來，佛教團體，普遍梵化；必然，存在著種姓歧視（新種姓 ***Caste***、亞種姓 ***Sub-Caste***）的嚴重問題！

⑵ **一切佛法的解說中，只要是提到「空」，像是「空性、性空、畢竟空」、緣起「性空」，都歸屬於「像法」（相似法）。**

龍樹中觀所發展出來的玄談，早在第八世紀，就被商羯羅證明，與婆羅門教義相同，根本與佛陀教法，完全沾不上邊；緣起、四諦、三十七道品，才是佛陀正說。

除了「空」外，還包括：唯識、因明、如來藏，具是一門忠烈，均殉於商羯羅之手。

《認識【巴利聖典】，走出「阿含迷思」》（全文完）～☕



♨ 我心清淨恆念四不壞信皈依處——

Three Precious Ones and Buddha's Commandments as my Refuge -

南無佛！南無法！南無僧！南無戒！

Namo Buddha! Namo Dhamma! Namo Sangha! Namo Sikkhapada!

♨ 迴向法界——

Love and blessings…

願以此功德，迴向雙親眷；

Willing to take the merit, bless to parents and family;

普及於一切，苦海常作舟。

Dedicated to all beings, dukkha-sea often for the boat.

善哉！善哉！善哉！

Good! Good! Good!

聖典凡例 Text's Introduction

一、 編輯宗旨

☆ 自洲、法洲 —➢ 自燈明，法燈明！

～《長部經典・Mahāparinibbānasutta 大般涅槃經》(DN 16, 165)

“Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.

「阿難！於現在，或我滅後，若有人『以自燈明，隨時自皈依，不皈依他人；以法燈明，隨時法皈依，不皈依他人』者——阿難！彼等，於我比丘眾中，將在最高境地，必定樂於修學。」

何為「法燈明、法皈依」？

原始的佛陀教法——「法與律」，應以「四聖諦」為依歸：

(1) *Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.*

「阿難！依我為汝等，所說之『法與律』，於我滅後，當為，汝等之大師。」 ～《大般涅槃經》(DN 16, 216)

(2) 「苦諦實是苦，不可令樂；集真是因，更無異因；苦若滅者，即是因滅，因滅故果滅；滅苦之道，實是真道，更無餘道。」 ～《佛遺教經》

(3) **有關部派思想，與「四聖諦」不相應，不予收錄者，如下：**

「① *Abhidhamma* 論藏、② *Therāpadānapāḷi* 長老譬喻、③ *Therīapadānapāḷi* 長老尼譬喻、④ *Buddhavaṃsapāḷi* 佛種姓、⑤ *Cariyāpiṭakapāḷi* 行藏、⑥ *Jātakapāḷi* 本生經。」

二、 原典說明

(1)《巴利原典》主要採用內觀研究所（*Vipassana Research Institute*，*VRI*）根據緬甸仰光第六次集結版。

以下縮寫，用於代表《巴利原典》的不同版本：

sī. = *Sri Lankan* 斯里蘭卡
syā. = *Thai* 泰國
pī. = *Pali Text Society* 巴利聖典協會（PTS）
kaṃ. / *ka.* = *Cambodian* 柬埔寨

以下縮寫用於變體閱讀中，代指根本典籍或註釋書：

a. = ***aṅguttaranikāyapāli*** 增支部經典
aṭṭha. = ***aṭṭhakathā*** 義註
cūḷani. = ***cūḷaniddesapāli*** 小義釋

dī. = dīghanikāyapāli 長部經典

itivu. = itivuttakapāli 如是語經

jā. = jātakapāli 〈偽〉本生經

khu. = khuddakanikāyapāli 小部經典

ma. = majjhimanikāyapāli 中部經典

mahāni. = mahāniddesapāli 大義釋

mahāva. = mahāvaṃsa 大史

moga. / moggallānabyākaraṇaṃ = 目犍連文法

pa. = paṭisambhidāmaggapāli / paṭṭhānapāli 無礙解道、發趣論

pe. = petavatthupāli / peṭakopadesapāli / peyyāla 餓鬼事、三藏知津、省略語句

pu. = puggalapaññattipāli 人施設論

pāci. = pācittiyapāli 單墮篇

pārā. = pārājikakaṇḍapāli 驅擯篇

saṃ. = saṃyuttanikāyapāli 相應部經典

su. = suttapiṭaka / suttaṃ 經藏、戒經

theragā. = theragāthāpāli 長老偈

udā. = udānapāli 自說經

vi. = vimānavatthupāli 天宮事

visuddhi. = visuddhimagga 清淨道論

ṭī. / ṭīkā = 複註

在下面的例子中，斯里蘭卡，泰國和 *PTS* 版本都是 “*vāssa*”，而不是 “*vā assa*” ——

'Atthi me attā'ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati;
或者，他生起常見、當作真理：「有一個真我！」

(2) 【巴利聖典】略縮寫 ⇒ ❶ *DA* 法藏、*DN* 長部、*MN* 中部、*SN* 相應部、*AN* 增支部、*KN* 小部、*Khp* 小誦經、*Dhp* 法句經、*Ud* 自說經、*Iti* 如是語、*Snp* 經集、*Viv* 天宮事、*Pev* 餓鬼事、*Thag* 長老偈、*Thig* 長老尼偈、*Mnd* 大義釋、*Cnd* 小義釋、*Ps* 無礙解道、*Ne* 導論、*Pe* 三藏知津、*Miln* 彌蘭王問經、❷ *VA* 律藏、*BV* 比丘類、*NV* 比丘尼類、*MV* 律藏大品、*CV* 律藏小品、*PV* 律藏附隨、*DV* 戒本與目錄。

三、 書籤提要

以下範例，為書籤提要，取代註解、說明——

☆ *kāya-anu-passī* 詳細（*anu*）觀看（*passī* 發現）身（*kāya*） ⇒ *kāye kāyānupassī* 在身體中，詳細觀看、發現身體。

四、 助印須知

本次結集，保留《巴利原典》，並除去一切註解、說明，原因有四：

(1) 一篇完善的翻譯，應是：「所見，即所得！」。不應，再增加註解、說明……，以致干擾《巴利原典》的對讀！

(2) 即使，再完善的翻譯文字，其內涵、其價值……，皆無法與《巴利原典》，相提並論！

更何況，翻譯錯誤、不精確等……時常發生！

有鑑於疏漏情況，在所難免，保留《巴利原典》，這意味著——保留日後修正、校對的可能性！

(3) 佛陀是最好的心靈良醫：

「我如良醫，知病說藥，服與不服，非醫咎也。又如善導，導人善道，聞之不行，非導過也！」　～《佛遺教經》

不論，這藥方是——巴利語轉寫、英文、還是漢文？若真想，了脫生死、苦海得渡……，皆當勉勵學之！

(4) 因為，佛法出現於世，實是稀有、難得呀！不是嗎……？

所以，真學佛人，應該培養：「以翻譯，為輔助工具，多多閱讀《巴利原典》的好習慣。」才是明智之舉！

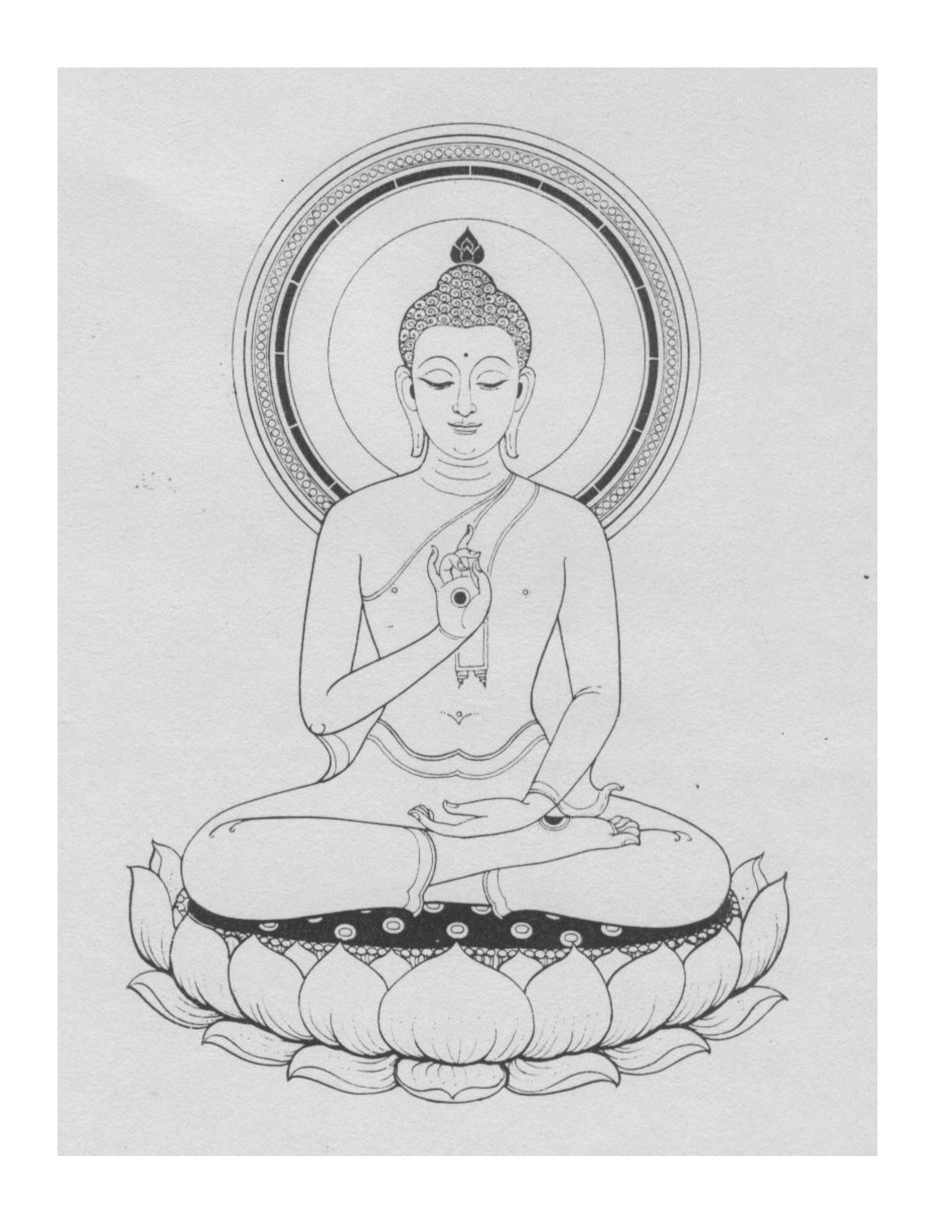
菩提僧團 心 法師

謹誌於高雄【翠峰精舍】

佛曆 2557（西曆 2014）年 4 月 20 日

CSCD 參考網站： https://www.tipitaka.org

最後更新日期： 佛曆 2565.4.21（四）



免費流通，歡迎助印！

Free circulation, welcomed posted!

★ 菩提僧團所譯的經典，以及巴利佛經，除了幫助他人學習戒律、定力和智慧外，不應該用於其他目的！並請保留：完整的經文內容和參考說明，非常感謝！ ★

The scriptures translated by the Bodhi Sangha, as well as the Pali Buddhist scriptures, should not be used for other purposes except to help others learn precepts, concentration and wisdom! And please keep: the complete of scripture content and reference description, thank you very much!

（ 請注意裝訂邊， 雙數頁在左側。 ）

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◎ 結集者： 菩提僧團 *Ven. Devacitta* **佛曆 2559. 6. 6 初稿**

◎ 出版者： 菩提僧團 **https://fuzi.nidbox.com**

◎ 倡印者： 翠峰精舍 ***palitxt@outlook.com*** ✍

◎ 印贈處：

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